

TEACHING FOR
**ABUNDANT
LIVING**

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TEACHING FOR ABUNDANT LIVING

TEACHING THROUGH SHARING AND
GUIDING EXPERIENCES

BY

BUFORD FRANKLIN GORDON

Author of *"Pastor and People," "The Quest of Restless
Souls,"* and *"Gainful Teaching."*



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*I am come that they might have life, and
that they might have it more abundantly.*

—John 10:10.

INTRODUCTION

Possibly the most stupendous task confronting the administrators of the average church school is that of securing well-qualified teachers to guide their pupils into fruitful experiences, and to aid them in making such adjustments to life as will enable them to live abundantly. At this stage of development in Christian Education, desirable materials may be had for a reasonable purchasing price. But the adequate use of these materials so as to stimulate desirable growth of persons—growth in Christian traits of character and Christlike personality—ultimately rests with the teachers of religion.

Because of the growing need for trained teachers and the apparent lack of opportunity for the legions of active church school teachers to receive special training in Christian Education, the author has been inspired to write this volume to meet this need. Therefore, this volume does not require specialized training in the field of Christian Education for one to master its contents and to adequately apply its principles. It is written in such simplified terms that the average person may become proficient in the business of teaching by diligent study, intelligent consideration and faithful application of the suggestions herein given.

It is the honest conviction of the author that the greatest progress possible will be made in the field of Christian Education when church school teachers turn to the use of the methods of the Ideal Teacher, Jesus,

as well as to the content of His message. It will be observed that many of His methods of teaching are restated in modern nomenclature throughout this volume, and that they are basic and germane for the discussions in the following chapters.

Personality played so great a part in the teaching of Jesus, as well as it does in all teaching, that it is thought desirable to give a chapter of this volume to a study of the Ideal Teacher, Jesus. Here no effort is made to give a history of His life, but to so present Him to the learning-teachers that they will strive to emulate His personality, and to become faithful sharers of their enriched personalities with those whom they endeavor to lead into the Christ Way of Life—abundant living.

The author is greatly indebted to those who have pioneered in religious thought, in Christian Education and in the principles and technique of teaching, and have made their findings available; and to Dr. James W. Eichelberger, Jr. and Reverend Chas. F. Rush, who painstakingly read this manuscript and made detailed criticisms and valuable suggestions.

Buford Franklin Gordon

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Teaching for Abundant Living

CHAPTER I

WHAT IS IT TO BE A TEACHER OF RELIGION?

The first time I attempted to drive a car I discovered that my general knowledge of cars was of little service to me for getting desired results in my driving. I could name many of the parts of cars. I had seen my friends shift gears, "step on the gas" and guide their cars with much dexterity in an approximately straight course on straight roads, and uniformly around the curves, and successfully around the corners. It seemed easy. It is easy to one who knows the business of driving.

It so happened that I had had some educational advantages over my friends, who were first class chauffeurs. But this did not seem to help me very much in the business of driving cars. I had one thing yet to do. I had to learn the business of chauffeuring. My special training in other fields, and my general knowledge of cars—such as knowing the various parts—were of but little value to me. I had to know, first of all, the functioning of certain of the motivating parts; and then how to get these parts to function with greatest ease before I could drive successfully. I had to have, in addition to my general knowledge and my special training in other fields, definite knowledge of the business of chauffeuring.

The new teacher that enters the classroom will be equally at a loss if he does not know the business of teaching before entering upon so great an enterprise. General knowledge alone and special training in other fields will be of but little special value to the teacher who enters the classroom where religion, abundant living, is to be taught and Christian guidance given. They may, on the contrary, be menaces to the pupils and to the cause of Christian Religion.

Now, should I have attempted to drive a car without knowing the functioning of the motivating parts, and just what to do to get these parts to function with greatest ease—what direction to turn the steering wheel to go to the right or to the left, the use of the clutch and the like—there are many things that might have happened, both to me and the car; and, probably, to other people and property as well. I might have, first of all, stripped the gears of the car and rendered it useless, making it necessary to have an expensive repair bill. I, having started the car going in the right direction and being unable to stop it when I wanted it to stop, might have so conducted myself that my efforts would have resulted in the death of many pedestrians, the violation of traffic laws, the total wreck of the car, and my own death. And then I might have taken a trip on a straight highway with much zig-zagging, which could have meant calamity to me and others. Or I might have come to a curve in the road or a corner of the street and attempted to make a right turn, but not knowing, turned to the left and dashed into a building, a telephone pole, or down a steep precipice. I could go on and on with the tragedies that might have befallen me and the car, all because I did not know the simple business of chauffeuring.

It may not be so evident to the casual observer, but it is unquestionably true that teachers who enter the classroom, not knowing the business of teaching, however simple it may seem, are most likely to bring great calamities upon the pupils they are teaching and almost render religion useless for life and living; and make themselves useless forces—almost total losses—in the field of religion.

Every purposeful teacher of religion continually asks himself such questions as: "What am I expected to do? How can I best do it? What shall I use to aid me in my task? What is expected of my pupils? What can they do to attain 'approved' ways of living? And how can they best do it?" In fact he asks: "What is the total business of teaching?" We do not hope to answer these questions for any teacher conclusively, because teaching is not only a fine art, but it is a progressive art that cannot be mastered once for all times, and for all situations.

Teaching is a progressive art that must be continuously attained. The art of teaching is as progressively changeable as is growth or change in personality, and such change and growth are constant. Teaching is a creative task—concerned with the forming and fashioning of personalities that are always unfinished. All we hope to do in this chapter is to guide the learning-teachers in forming a well-defined conception of what Christian Religion is; to help them to understand some of the processes of the business of teaching; to become acquainted with some of the nomenclature of this enterprise; to know how the teaching processes best function, and how to use them with the greatest ease. In the light of these discoveries it is hoped that the teachers may proceed with a certain degree of as-

surance in mastering their creative task, teaching. Thus we make the following observations:

CHRISTIAN RELIGION

Any attempt at a definition of Christian Religion that is all inclusive and final would be futile—it would, at least, be misleading. Only such a definition as will allow for a continuous change, an evolution, will be of service to learning-teachers, for religion is essentially constantly changing, both in practice and content, yet permanently constant in principle. We might equally and truly say that Christian Religion, “Is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.”

The religion of Jesus may be best understood by knowing Him, His message, and His way of living. To know Him is to know His message and His way of life; and to know His message and His way of living is to know Him. The Christian Religion, as it was first represented, was a way of creative living, such as was demonstrated by its Founder, Jesus Christ. He said, “I am the way.” All those who first accepted His way of life and recreated that way in their mode of conduct, motivated by love, became the first Christian disciples.

It must be remembered that life situations change, new needs arise, new demands are made on the individual, new customs come into existence, new governments are formed, new religious institutions are set up, new religious concepts are held, and new appreciations

are had. New impulses and motives push men further and further out into the stream of life. New discoveries and new inventions are continually remaking the world. Such an evolution or revolution of society will surely affect the Christian Religion. The horizon of the Christian Religion will widen and lengthen, and adjustments of its content and program will have to be made to meet new needs. But the Christian Religion will always be a way of living in a constantly changing world that is consonant with the principles and teachings of Jesus. Those who experience such a living must always regard personality as of inestimable worth, not only for what it is, but for what it is capable of becoming. We attain Christian Religion by living so as to become Christ-like in character and personality; by adequately guiding and stimulating others to attain that same growth in character and personality.

May we understand that the Christian Religion truly manifests itself, not in creeds and doctrines, but in life and living. It shall always be known by the fruits it bears in the lives of persons and in the "social order." Thus observing, we see that the Christian Religion is evidenced in man by his Christ-like personality, approved character and desirable conduct, conduct that is consonant with the principles of Jesus Christ, motivated by His love and sustained by a loyalty to Him, and His cause, and extended by an unrelinquished love for and a desirable estimate of mankind. To attain continuously in Christian living, one must grow continuously in Christian personality, appreciations, desires and choices, and in Christian character; and must give himself unreservedly that others might likewise attain. Guiding this mutual growth is

the function of Christian Education, the task of teaching, but the growth itself is actually effected by the creative acts of the guided pupils.

CHRISTIAN EDUCATION

Christian Education has been generally understood as being the educational program as it is set up by the various Christian denominational church boards and local churches. It, in general, includes the Sunday School, Young People's Societies, Daily Vacation Bible Schools, week-day church schools, and Missionary classes. More specifically, Christian Education includes leadership training schools that are conducted by the various denominations, churches, and community or group of churches, and conventions; and all such education as may be extended in denominational schools, universities and theological seminaries.

In fact, all the educational activities of Christian institutions should be considered as Christian Education. In a Christian nation there should be no fine line drawn where all is religious and beyond which all is secular. All true education must prepare one for better living, the better the way of life, or it is not worth the effort and expense it takes to project the program—this is religious education in its truest sense. Christian Education comprises the sum total of all the factors that prepare one for better Christian living. Therefore, for our consideration, Christian Education is primarily concerned with interpreting and guiding the experiences of growing persons, children, young people and adults, in their relationship to Christ, to God, and to other individuals, in desirable living. We will be more concerned about outcomes than proc-

esses, yet processes must be taken into account. We will be concerned with standards, methods and content, only in so far as desirable change or growth in Christian personality and character can be effected by them. The educational process will be thought of as a means and not an end. We will be concerned about knowing that growth best takes place through guided experiences, shared activities, and contagious personalities. All such factors and processes as have to do with growth, to aid or retard, must be considered as affecting the process of Christian Education, and must be adequately dealt with. No progress can be made in the field of Christian Education until the learning-teachers become acquainted with that which can best be used to stimulate and guide this growth in Christian Character; this desirable expression in Christian conduct, and this increase in Christian personality.

THE CURRICULUM

The mere fact that we recognize the need of desirable change, presupposes that there is room for improvement in our way of living. Religious growth is continuous, for no one is born full-grown, religiously or otherwise. The purposeful farmer selects his soil, uses fertilizer, if needed, to improve the plant. In the instance of long drought spells that may retard growth, an extra supply of water is provided that growth may be natural and normal. Thus the farmer irrigates.

In aiding the growth of the pupils, the learning-teachers must know what to use—the kind of a curriculum—just as the farmer uses his fertilizer and extra supply of water for his plants. The kind of a curriculum will depend on the needs of the various people

and the demands society makes on them. Here we are not to think of a curriculum as a prescribed course of study, and yet a prescribed course of study may be an effectual part of the curriculum. The curriculum will be more meaningful to the learning-teachers when they consider it as the sum total of all the experiences of the pupils, both inside and outside of the classroom. We may observe that we cannot limit the place or particularize the things or acts that make up the curriculum. Many objectionable factors in an unchristian social order are always projected into the curriculum, and alert teachers, like the alert farmer who offsets the drought by increasing his use of water or the fertilizer to stimulate growth, will use select aids and adequate materials to offset the hindrances to growth that find their way into the curriculum.

Every expression, every contact, every natural influence and every experience of the pupil, all the lesson courses, the kind of Church or Church School building, the motives, the teachers' mode of dress, carriage and expression, all go to make up a part of the curriculum; yes, only a part of the total curriculum. Many of these elements the teachers cannot control, and are negative, yet the teachers must consider them in their planning. May we, just here, think of the curriculum from the point of view of the teachers. In this instance everything the teachers use to produce desirable change or growth of persons is a part of the curriculum, from a Bible verse to a well-planned baseball game; from the tidy decoration of the Church School room to the neat attire of the teachers themselves; yes, the teachers themselves. All that is purposefully used to promote Christian growth or desirable change constitutes the curriculum. Now, from the pupils' point of view, the

curriculum is the sum total of their experiences—the factors that retard as well as those that aid growth. Here experience is not only the situation in which the pupils find themselves, but their reactions to the situation in which they are placed. An experience is not what happens to the pupils, but what happens in and by the pupils. The curriculum is, in reality, the pupil. The learning-teachers cannot stop with knowing what to use to promote desirable growth, but must know something of the possibility of growth—to what extent one can learn Religion.

CHRISTIAN LEARNING

All teaching would be futile, if there were no evidences of learning to follow. The desired outcome of purposeful teaching is fruitful learning. Here learning may be thought of as growing or changing;—from an inner to an outer process;—and that growth or change largely rests with the learner and ultimately with God. We learn from the Scriptures that, "Paul may plant and Apollos may water but the increase comes from God." Teachers, however competent, must remember that it is within the power of the learner, in communion with God, to evidence the "increase," through his own acts and by his own willingness. The nature of this increase is such that it must come from within—the voluntary choice and natural response of the individual to his life situations. We are largely the sculptors of our own personality and the makers of our own destiny. We are made by and also make our environment. In as much as growth is continuous and we are never a finished product, learning never ceases, for Christian living and Chris-

tian experiences are continuous. Christian learning is progressively becoming master of the art of triumphant living. It is growing better, it is changing approvedly. It is "increasing"—increasing in Christian appreciations, Christian motives, Christian personality and Christian character. Pupils evidencing Christian learning in daily living, become the final and acceptable measure of competent teaching.

TEACHING CHRISTIAN RELIGION

"It is not so difficult to teach Christian Religion after all," was the testimony of one of the teachers who had made a thorough study of the principles of teaching. This teacher was not very far wrong. For every faithful Christian teaches Christian Religion, even though he may not always be conscious of it and never knowingly employs the technique of teaching. The influence of the faithful Christian may register in the lives of those with whom he has vital contacts, especially when such experiences are mutually shared, and often when there is merely close proximity. Such teaching is unescapable—just as the radio, in communion with the broadcasting station, speaks the words of its master, just so, listening and observing learners catch the radiating personality waves of the faithful Christian and translate them into life and living, knowingly or unknowingly and even remotely consciously. In this instance teaching is sharing—sharing Christian personality and stimulating experiences. But teaching is more than sharing; it is guiding learners in fruitful experiences; it is making situations favorable for desirable "increase;" it is stimulating and aiding growth; it is enlarging and shaping Christian life and conduct

patterns, thought and habit patterns, and desire and appreciation patterns—Christ-like patterns of life.

Teachers must always bear in mind that they are not to be the sole performers in the classroom, and their satisfactions and interests in the lesson course or unit of experience must not obscure the great objective,—for the activities of the pupils are necessary and will prove most beneficial for the pupils' own growth and fruitful learning. Competent teachers will serve as sympathetic guides, sharers in the learning processes, co-learners, who of necessity share their own experiences and personalities. And the kind of personalities they have to share will largely determine their effectiveness as teachers of religion.

The business of teaching will be mastered in just so far as teachers know Christ and His will and purpose, and become what they expect their learners to become; know their pupils and understand how pupils learn most readily; and use the best materials and methods most wisely for producing desirable change in the personality, the character traits, the appreciations, the choices and the conduct of their learners. To this end and purpose the remaining chapters of this volume are hopefully devoted.

A SUMMARY MEDITATION

Competent teachers must be well acquainted with the business of teaching if any degree of success in teaching religion is to be attained. Merely general knowledge about religion and special knowledge in other fields will not be of consummate value to teachers of religion in the classroom. Competent teachers must, first of all, know the underlying principles of teaching.

They must have an appreciation of what religion is—the Christian Religion. They must be able to evaluate adequate Christian Education processes. They must know what forces and factors should be used in securing desirable results through the process of education. Then they must know the possibilities of growth—of their pupils becoming persons of Christ-likeness, evidencing fruitful learning in daily living. Teachers must be the essence of their objectives. They must know the business of teaching, and must share in the process of fruitful learning—Christian living.

CHAPTER II

THE IDEAL TEACHER

Effective teaching largely depends upon an effective personality. For our orientation and teaching pattern we consider the Ideal Teacher, Jesus of Nazareth. It was commonly said that no good thing could come out of Nazareth. That would be true of any city of any age, if those who live in that city, try to take into their lives all the contrasting influences found in its borders, from its churches to its slums, and from its highways to its alleys. Lyman Abbott said: "The city stands for all that is evil—a city that is full of devils, foul and corrupting; and, on the other hand, the city stands for all that is noble, full of the glory of God, and shining with a clear and brilliant light. It has been the worst and it has been the best. Every city has been a Babylon and every city has been a Jerusalem." Jesus lived in such a typical city, and became a representative citizen of the world. A knowledge of His unique experiences; His inheritance, social and environmental, is germane and indispensable to an adequate understanding and sharing of His universal message, His indomitable personality, and His creative way of living—His "Abundant life" and His "Kingdom of Heaven"—the aim and objective of purposeful Christian teaching.

No effort is made in this chapter to give a history of the life of Jesus, yet, due regard is given His rich dynamic personality, which He faithfully shared with

His learners. It is intended that the learning-teachers will be brought into such vital experiences with the Master Teacher that, in their continuous growth, they will evidence most desirable personalities for effective teaching, and will find sufficient power and an acceptable basis for giving adequate guidance to others, and will bring them in fellowship with Him.

The Ideal Teacher in the Making. Jesus was born of humble, yet Godly parents, Joseph and Mary. He was born in humble surroundings—in a manger in the City of David. Yet His advent was attested to by the angelic choir and the messengers of God: "Fear not: for Behold, I bring you good tidings of great joy, for unto you is born this day in the city of David a Saviour." The newborn King was preserved and nurtured by His Heavenly Father through the guidance of His Godly parents. In His home in Nazareth He "grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." He became an obedient child, learning the laws of life and the history of His people and of mankind in general. He was rightly conditioned by a fervent religious home life, and the prevailing religious practice of His day. He was acquainted with the prevailing Jewish religious groups as represented by the Sadducees, the Pharisees, the Zealots, and the Essenes. The Priests, Temple and Synagogue worship services and careful training offered Him guidance in His religious experiences. As He grew into young manhood, He devoted His life to useful service. He worked as a carpenter, making useful things out of useless things, blessing humanity. In a spiritual and moral way this became His life's task—building new persons and a new social order, the accepted task of the Saviour of the world.

Facing Life's Challenge. Jesus, abandoning His carpentry trade, His kindred and comrades and His home comforts, turned to His "Father's business." He elected to face the hazards of life as a teacher of a new way of living, breaking all Jewish traditions, for He taught as one with authority and not as the Scribes and the Pharisees.

Jesus, joining a band of pilgrims, journeyed to the banks of the Jordan where He saw John, baptizing those who believed in his redemptive message. When John saw this Holy One presenting Himself for the rite of baptism, he was stricken with a religious awe, and hesitated, saying, "I have need to be baptized of thee; and comest thou to me?" But Jesus commanded him to continue the ceremony and baptize Him that the "word" might be fulfilled, and that His life might be filled full of the Spirit of God, which He so much needed for the task before Him. How could He help but become the Saviour, filled with this holy passion for service, a passion that had been pent up in His bosom for so many years, at least, since the time He had made His first visit to Jerusalem. This might not have been the second time that Jesus made a public appearance before groups of men, but, at this time, John set astir this holy passion that was already aflame in His bosom when he declared: "I have need to be baptized of you." All that had actually entered His life of good was kindled by His new consecration to God, His Father; and was later revealed in the consequent results of His going about and doing good in a world that loved evil more than good.

It was at this time that Jesus received the commission more clearly than before, that He was to become the Saviour of the world by teaching men the way of

life. Here He received the public sanction and approval of God that came in the form of a dove, saying: "This is my beloved Son in whom I am well pleased." From that time on Jesus was completely satisfied with this new task, which He had selected. And because of John's declaration of Him, the people at once accepted Him as the "Messiah," The "Mighty One," and the "Saviour of the world," A "Teacher come from God."

Self-Mastery and Self-Dedication. Before Jesus went about His task as a teacher of the way of Life, He went into the wilderness for special preparation, where He, alone with the Alone, considered the whole field of His endeavors, and argued out with Himself the proper approach to the imminent spiritual, moral, and material problems. "On returning from the Jordan, full of the Holy Spirit, Jesus was led by the power of the Spirit through the wilderness for forty days, tempted by the Devil. All that time He ate nothing; and, when it was over He became hungry." Satan took advantage of this situation to tempt Him. But Jesus answered him: "Scripture says, It is not on bread alone that man is to live; but on every word that comes from the mouth of God." Strengthened and moved by the power of the Spirit, Jesus returned to Galilee. Reports about Him spread throughout all that neighborhood; and He began to teach in the synagogues. Such a recluse and spiritual conditioning was not only needed for Him or for any contemporaneous moral and spiritual leader of His day, but also for any leader of any day. He knew that His announcement ultimately would be misunderstood, for the people were looking for a temporal kingdom that would throw off all foreign powers and establish a mighty Jewish king-

dom. As a distinct leader, He decided to take a different course to that which John took, and to go beyond the teachings of the prophets, who had preceded John. He was to be the teacher of a *new way of life* and not a new religion: and He would be called upon to make clear that way of life by His own living. Therefore, for those who might misunderstand His message, He says, "I am the way—" "Believe me for the very work's sake."

There is no doubt that, when He returned home, He told His family about His increased vision and courage for His new task; and then he set out on His mission, which was religio-social and spiritual rather than political, and gracious rather than judicial. His kingdom, as He had clearly defined it for His own thinking, was to be set up in the hearts of men and ruled by love and manifest by a way of life. Therefore He first answered for Himself every carnal challenge that would bring war against and stubbornly block the coming of the Kingdom: and every personal ambition that would intoxicate the promoter of that Kingdom. He was prepared to tell others how to successfully seek the coming of the Kingdom. Before He came forth from the struggle in the wilderness, "not a struggle with beast, but a struggle with His own humanity," He had settled all these things for Himself,—He had conquered self; He had found consolation in the conviction that He was God's chosen Redeemer of the world,—the Teacher of a fuller life; He had learned that the desired outcomes were possible with men as they had been possible with Him.

Now, with such certainty, He was prepared to go forth and work fearlessly and prudently to win men for His Father's Kingdom in His Father's way, which

was clear to Him. While Jesus was preparing for the task, John was still preaching His redemptive sermons, which were making way for Jesus, culminating in the introduction of Jesus anew to the world; "Behold the Lamb of God that taketh away the sins of the world." Jesus lost no time, but went about doing good as He taught, both by precept and example, the approved way of life, for His life among the people was in complete harmony with His message. He lived what He taught and taught what He lived.

SOME QUALITIES OF THE IDEAL TEACHER

The sum total of the experiences and the conscious acts of Jesus were epitomized in His personality, His taught message, and His life lived. He Himself revealed this fact in a brief statement. "I am the way, the truth, and the life." No amount of study will ever reveal all of the combinations of His fine qualities that brought Him such enviable success as a teacher. Here we will consider only a few of the significant characteristics of the Ideal Teacher, the Master Teacher of the way of life, abundant living.

He Knew What He Was To Do. "The Father's Business," to which Jesus dedicated His life, was clearly conceived by Him. Upon this He had probably meditated since He was twelve years of age and under. He had thought it through. His objectives were well-defined. His methods of approach were carefully planned; His grave responsibilities were carefully evaluated; His estimate of human values was always before Him. The "abundant life," and "the Kingdom of Heaven," were the goals for the individual and society respectively. And "eternal life" was

the ultimate objective for His learners. He definitely set Himself to this task. So, in the very outset, He knew that if He were to teach the true way of life, He must find ways of drawing men unto Him; men who never knew Him; men who would want to oppose Him. He must be able to demonstrate unto the unbelievers, without antagonizing the accepted leaders of His day, that He had power with men and God, His heritage and His lineage would not suffice. He could not come talking about a new religion, but a new way of living—"God is our Father," He said, "and we alike must be obedient to our Father who art in Heaven."

His task was to restore hope, faith and peace of mind. He was to lead the people from a negative, passive way of living to a dynamic, creative way of life. He was to give the laws and the prophecies spiritual content without destroying them, for the people had been taught to observe the laws and prophecies from their youth up. He was to deal with adults in the main, whose concepts were fixed, whose thought and conduct patterns had been formed, yet children were included. He knew the task of getting His learners to envision and accept the goal that He desired them to attain—abundant living. He knew the distance they had to go, the things they had to unlearn and what they had to learn. Thus His teaching was always purposeful and intelligently directed. His positive personality was consciously shared with His learners, and His guidance was adequate, for He clearly conceived His task, He knew what He was to do.

He Understood Human Nature. Jesus was the "Great Physician," who understood the causes of the symptoms of a sin-sick world. He prescribed for these

causes in particular, and, at the same time, He sought to deal directly with the symptoms. May we understand that He was more interested in curing and eradicating the causes of poverty than He was in relieving the poor; and yet the relief of the poor was ever before Him. But the widespread poverty of His day could only be slightly affected in His lifetime, at most. His remedy was "Do unto others as you would have them do unto you." "He that loses himself in service for others will find life—abundant life." He was more interested in eradicating the causes of disease than He was in curing a few sick people who were brought to Him; and yet He never turned the sick away to be tormented with their deadly diseases. At most, He could only touch the outer realm, in His lifetime, of the countless numbers, dying with varied maladies. His prescription was not "be thou healed," but "Follow me. . . . Turn from sin to right living. . . . I am come that they might have life and that they might have it more abundantly." He did not desire to see devastating wars and strife among the people. He did not take action against wars, but He prescribed to destroy the causes of war and strife. He urged His people to be peace-makers, to be unselfish, to love enemies, to seek righteousness. Thus, wars and other evils He dealt with by destroying their causes.

Jesus understood the dire results of the great urges of life, if left uncontrolled and undirected by the high and holy passion, love. He knew the evil results of harboring hate, anger and selfishness in one's bosom. He knew that law and force had failed and would fail in getting people to live abundantly. He knew that every individual was the master of his own kingdom. "The Kingdom of Heaven is within you." Each per-

son may make his own kingdom what he *Wills* it to be. He knew the significance of motivation in human control. He knew the effect of present and past experiences upon individuals. It was in the light of this knowledge of human nature—His complete understanding of the causes as well as the symptoms of sin-sick people—that Jesus dealt with His pupils in guiding them in fruitful, triumphant living.

He knew that those who were conscious of their spiritual poverty would seek to become rich in moral and spiritual living. He knew that those who were meek, not cowards, would eventually be stewards of His kingdom. He knew that those who desired to be righteous would reach that goal in spite of temptations. He knew that those who showed mercy would share a mercy-contagion. He knew that those whose hearts were pure would continuously strive to see God, and would put all that obscured His vision out of their lives. He knew that peaceful people would win their way in life. He knew that those who could adjust themselves to persecution, to false criticism, and the like, would eventually win the world to them.

He took into account the limitations of people, those of various talents. For example, He was sympathetic with Peter, with the woman caught in the act of adultery, with Zaccheus, the ill-motivated tax collector, the rich young ruler who was a model legalist, the woman of Samaria, etc. He sought to guide them in making new choices. He knew that only by the individual choosing to become a desirable person, could real permanent progress be made in living abundantly.

He Knew The People and Their Needs. Jesus was well acquainted with the widespread social and political sins that marred the lives of the people and created

uncontrolled unrest and unmeasured dissatisfaction. He knew of the widespread human suffering that was due to ignorance, disease, and poverty; the over-taxation of the people that kept the nation in a state of uprising. He knew of the corrupt systems of government. He carefully observed the decadence of public and private morals, and the lack of administered justice. He knew that the traditional beliefs and the prevalent religious outlook were sorely benighted; hope was waning, and the people were suffering from a lack of spiritual sustenance. He knew the possibilities of His learners to attain, their intellectual limitations and aptitudes; their past experiences and religious background. He knew their moral and spiritual strength and their shortcomings. He never expected them to do more than they were able to do. He was well acquainted with each of His individual learners and knew their specific needs. He was more concerned about their motives, their desires than their perfection. For after all, men are sinners, saved by grace. He said: "There is none good but the Father." That is, He recognized room for improvement in His learners. In such a light He dealt with all persons whom He was called upon to help in living the abundant life.

He Knew the Best Available Materials. It is said of Jesus, "The child grew and waxed strong in spirit, filled with wisdom;" and when He was twelve years old, He was in the temple, "Sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard Him were astonished at His understanding and answers." He was never at a loss for knowledge in His teaching. He had learned, in His youth, the history of His people, the laws and the prophecies. He knew the systems of thought of the

people of His day. He knew His people best. His teaching margin never was reached, and the learners were not sufficiently informed to completely comprehend the extent of His teaching knowledge. He said to His disciples on one occasion that He yet had many things to tell them.

The learned Nicodemus, not only recognized the excellency of His works, but recognized the excellency of His teaching ability. He addressed Jesus as "Rabbi, —a Teacher come from God." He knew the laws of Moses and frequently quoted them, "you have heard . . . but I say unto you." He knew the prophecies and made use of them. He knew the laws of the government, and could not be embarrassed by the learned men of His day. He would reply to the most perplexing questions without hesitancy, "render unto Caesar the things that are Caesars and unto God the things that are God's." He was able to take weighty truths and present them in simple dynamic expressions, such as all might understand—"The salt of the earth—the light set upon a hill," etc. He had a wide range of subject-matter that He could use at will in making intelligible and meaningful the truth of His message. He was at ease teaching the learned Pharisees, the lawyers and doctors, the men of His own group, the woman of Samaria, and the Syrophenician woman. He knew what to say at all times, and the most effective way of saying it. In His day He mastered all the desirable subject-matter available for effective teaching, and was able to use it at will and to the best advantage, for He knew his pupils, and their needs.

He Knew How To Do His Task Successfully. The given situations, the needs of the learners and the aptitudes of the learners all played a part in determining

the methods Jesus used. He was so well acquainted with the best methods of guiding and stimulating desirable growth of his pupils that He always used the most desirable method for any occasion that arose. He was never at a loss as to what was the best thing to do. With some people He would use the question and answer method of giving guidance; as with a certain lawyer, who tempted Him, or the woman of Samaria at the well; some learners He would send out on a project, as He did this trained lawyer, "This do and thou shalt live," or as on another occasion when He said to the disciples; "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man." To others He would relate a story, such as would clearly convey the religious truths of His teachings as: "There was a certain rich man who had a steward; and etc." He made frequent use of the story method of teaching and always had a ready story. He also made frequent use of parables, illustrative materials and personal contacts—experiences. But Jesus never allowed any acceptable methods of teaching to get in His way. He created teaching situations and utilized the most appropriate methods for His learners, He set them to thinking along with Him, and made religious learning interesting and desirable, useful and meaningful. The selection of His method was determined by the needs of the pupils in any given situation, and the prospects for getting desirable results.

He Loved and Served His Pupils. Jesus' love for His learners was passionately dynamic. He always sought to express His love. No customs, no laws, no religious rites stood in Jesus' way when the welfare of the people was of concern. Jesus was interested in the well-being of others; so much so that He was willing

to give His life for them. "I lay down my life for the sheep." He sacrificed custom and tradition, even law, for man's interest: "The Sabbath is made for man and not man for the Sabbath." "The Son of man is come to minister and not to be ministered unto." Jesus went about doing good throughout Galilee, teaching in synagogues, and proclaiming the good news of His Kingdom. When and wherever the people were suffering from physical, moral, and spiritual burdens, He turned to relieve them of their burdens. Therefore, His fame spread throughout Syria. The people brought to Him all who were ill with any form of diseases, or who were suffering from pain;—any who were possessed with demons or who were lunatics, or paralyzed. He was followed by large crowds from Galilee, the district of the ten towns; Jerusalem, Judea, and from beyond the Jordan, the province of Peraea. And when they gathered about Him, He taught them how to live. He told them how to gain happiness; how to make and have peace; how to share an enduring peaceful prosperity, even in the earthly kingdom; how to become members of the Kingdom of Heaven; how to be real disciples of His; what anger would do for the angered; what impurity would do for the soul; what should be the standard of family relationships; the evil of swearing; the ruins of revengefulness; the extent of love and the place of giving in their lives; how to pray and the meaning of prayer; what the true treasure was; the fruits of true service; warnings about the cares of life; precautions about judging others; and, finally, He gave them the general rule of life that will level down all insurmountable hills and level up all gapping valleys that separate mankind: "Do to others whatever you would them do to you." He was interested in the

complete well-being of all the people—that they might live the abundant life. For this Cause He came into the world, He served faithfully, and went to Calvary and gave up, freely, His sinless life.

He was Always God-Conscious. Jesus continuously lived in the presence of the Father. He was, from childhood, conscious of the oneness of His mission with the Will of His Father. "I must be about my Father's business," and He "increased in wisdom and stature and in favor with God and man." Jesus was conscious of His Sonship—"The Son of God"—and of His oneness with the Father, "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake." His representation of the likeness of the Father was so evident in His life that John the Baptist introduced Him as "the Lamb of God," and Nicodemus said of Him that He was, "A teacher come from God." He was one with the Father.

He Was What He Taught. Jesus knew the value of personality as a teaching asset. He, living always in the presence of God, developed a God-centered personality. He became the perfect Revealer of the Will of God. In His teaching men to become God-like, He led the way by first becoming God-like Himself. He represented Himself as being what He desired His pupils to become. When Philip did not seem to understand, He said to Him, "Lord, Shew us the Father, and it sufficeth us." Jesus made it so clear to Philip that no further questioning was needed. He said: "He that hath seen me hath seen the father."

He represented Himself as the life-giving vine, for He had become one with God and all who believed in Him and followed in His way of life would likewise become one with Him and the Father. He was intensely interested that His pupils become persons of the greatest possible worth, and that nothing should stand in the way of growing personality. Men were attracted by Him. Nicodemus, the scholar, came to visit Him that he might learn of Him; and he caught the spirit of Jesus when He came into His presence. He was certain that this teacher had "come from God." Zaccheus, having heard of Jesus passing through the city, climbed up into a tree to see this man, who literally moved cities when He came near, for multitudes would come out to see Him. No one ever walked with Jesus, but that he was changed by the out-reach of His personality. He was, in personality, what He hoped and strove to have His pupils become. As He was one with the Father, for He did the Will of the Father, He wanted His learners to become one with God. He was God's Will clothed in human flesh, dwelling among men, so that all men could know God in a real vital way, and become worthy sons of God.

A SUMMARY MEDITATION

That learning-teachers may become masterful teachers, a study of the making of the Ideal teacher is here suggested. Teachers may, in rare cases, "be born," but they must also "Grow in stature, and in wisdom."

Jesus experienced this growth. The teachers should know the story of His significant birth, His suitable home-life in Nazareth, the influence of His religious background, His experiences in the temple and daily

training in the synagogues; His willingness to labor; His becoming conscious of His life's work; "I must be about my Father's business," He said. His self-mastery and self-dedication were prerequisites to His entering upon His life's work. Then they may well consider the various qualifications of Jesus that distinguished Him as the Ideal Teacher of religion, a way of living. He was what He hoped to have others become.

CHAPTER III

BECOMING QUALIFIED TEACHERS OF RELIGION

The qualifications of competent teachers of religion may be considered as twofold,—Specialized training,—desirable personality; both of which learning-teachers can attain through patient perseverance. Those who desire to become successful teachers should remember that all teachers are not “born-teachers,” but that it is highly possible for anyone to become a competent teacher by observing and making use of the processes, the principles, the qualities and practices that characterize the Ideal Teacher—who acquired the skill of teaching and became the kind of a person that He desired His learners to become. Qualified teachers of Religion are the basic needs of the average Church School, and it is the task of the church to discover and prepare its teachers. It is hoped that this chapter will stimulate this enterprise.

SPECIALIZED TRAINING

No longer can the Church School hope to have any marked degree of success without securing and employing specially trained teachers, especially since public school teachers and other leaders are technically trained for their work. It may be difficult for the Church School to secure such trained teachers as are needed, but the Church School will continue to suffer and fall short of its goal as long as it is forced to

operate with an untrained teaching staff. To meet this great need, many communities have Community Leadership Training Schools; Churches have Leadership Training Classes; and denominations have Denominational Leadership Training Schools, Conventions, and Extension Courses. More and more the Church Schools must give their attention to carefully training its teachers. The schools and colleges will be unable, for some time yet, to supply such a large Leadership, as is needed, for such teachers usually must volunteer their services. Without a tangible material reward, it is usually difficult to get learning-teachers to make the necessary sacrifices to go to Colleges, or to specialize while in college, in this field, in an age like this, to prepare themselves for volunteer teaching in the Church School. In spite of these circumstances, there is yet great hope, for much can be accomplished by the Religious agencies in every community, if the Church will seriously consider its responsibility for training its Christian Leadership, and provide an adequate budget for carrying on such an enterprise.

The Teacher Must Know Human Nature. All persons come into the world laden with both possibilities and deficiencies. The teacher must have a knowledge of the pre-determined characteristics of human beings, and must be ever conscious of the possibility for modifications and adaptations by which they are to aid their pupils in making, during their life-time. It is the modification in the instinctive tendencies of behavior—inherited habits of neural organizations—that the hope of the race depends upon. Religion can make desirable modifications more effectual than any one thing else. Right relationships with God may altar and ultimately determine the trends of instinctive action-

patterns, human behavior. We have the original instinct to live. There are open before us many ways of living, but if we have right relationships with God, we will live approved ways of life, our action-patterns will be continuously altered, approvedly.

Our best study of human nature or the ways of human beings, is watching people. Watch the child from birth throughout life. Less such a study be too general, let the teachers be guided by a few fundamental principles, at least the following:

1. Every person is born into the world with three distinct emotions—fear, anger or rage, and love. As the life process continues, persons rapidly acquire other emotions. We will observe that the child, apart from training and experience, quickly registers the emotion of fear when it is in the act of falling, or when it is suddenly distressed by loud noises. The child also shows signs of anger when it is held so tightly that it cannot move freely or when cramped. And, finally, it shows signs of love when mother makes it comfortable and cuddles it in her arms. All of these emotions, supplemented by many others, remain throughout life, and furnish a basis for guiding growth and building desirable traits of character.

2. Every person has the native urge to live, but there is no on-going living without food, protection, and action. Human life begins with the single cell in conception, and is there characterized by the urge to live. As this simple life process continues, instinctively the cell hunts for food and seeks protection. Such instinctive habits or tendencies are self-determined. We may later discover, in growing persons, the urge for reproduction, the perpetuation of life, which has to acquire action-patterns in the proper

cycle of the life of the body—the sex impulse. And still later we find persons developing and acquiring conduct-patterns for their instinctive tendencies, which are rooted in the foregoing. (a) The parental instinct is associated with the sex impulse, and is expressed by the desire to care for the young; it may manifest itself in caring for dolls, etc. (b) The social instincts are represented by one's desire for relationship with other persons. (c) The adaptive instincts are represented by persons adjusting themselves to their surroundings and to the conditions of life in which they find themselves. (d) The control instincts are those that manifest themselves by persons who seek to live approved lives in accordance with the highest and best. These instincts have to do with religion and morality—To love, to enjoy the beautiful, etc. (e) The possession instincts, which are expressed by desire to procure, to possess, and to own something. With the child everything is mine. "My hat, my house, etc." (f) We may also take into account the instincts of negative value for society—the instinct to destroy, to fight, to bully, etc. All these furnish a basis for an understanding and an intelligible study of persons, and may be so modified as to make for triumphant Christian living.

The native impulses or urges of persons cannot be successfully blocked, but they can be modified and sublimated—put to good use rather than allowed to run rampant with human beings. Here is, as we have said before, the hope of the race.

3. Human beings are motivated to action by their desires and wants, which are rooted in their instinctive tendencies for behavior or *drives*. Here, may we repeat, that all persons want to live, to eat to satisfy hunger, to seek security or protection, and to perpetuate life. There is no price that normal in-

dividuals will not pay to satisfy these desires. Those who fall short of these urges are deficient and morons.

Then, as we study persons, let us begin with observing their instinctive tendencies and desires, for such desires are the motive powers of life. If we hope to make progress in guiding growth and building traits of character, we must cultivate the kind of desires and sublimate the native instinctive urges or *drives* in such a way as to gain the desired results. We cannot appeal to one's reason unless we, at the same time, appeal to his desires and wants, and, at once, get desired action, for wants and desires are the springs of action. Reason explores, but desires set in motion. The teacher, who knows how to shape the desires of persons, sublimate their native urges, can capture persons, keep their attention, and guide them in triumphant living.

Wants and desires must be satisfied or completely destroyed. They cannot be successfully suppressed. We may observe that the little child "performs" until it gets what it wants—its food etc. This same type of reaction continues throughout life. The difference is that when we become more self-possessed, we control our outward actions. We still "perform." The teacher, who so understands human nature, will be able to proceed hopefully in getting persons to do and become what he desires them to do and become. Pupils will get facts if they can be made to desire facts, cost what it will in burning the "midnight oil." We all find a way to do what we want to do, and sacrifice, toil and reason will not stand in our way. When we get people to desire to be righteous, they are "blessed," for there is nothing that will stand in their way to prevent them from becoming righteous persons. We are carried along by our wants and desires in spite of ourselves.

Therefore, let us make religious living so desirable, so helpful that our pupils will want it in their business of life—that they will desire to be religious. We, as teachers, must believe, ourselves, and must teach others that to live, to have real protection and comfort, to have real joy and peace, to perpetuate life, and to have real security, we must be in fellowship with God.

The Teacher Must Know What He Is To Do. His business is to teach Religion, of course; but what are the definite steps to be taken and the progress to be made by his several learners? These outcomes must not be too far distant, lest he may wander aimlessly along while his learners lose sight of the goal, never arriving. The teacher must know the general and specific needs of his pupils, both as individuals and as a social group; he must know his community, and set such specific objectives for his pupils that progress can be noted by him and distinctly registered in their growth in personality; and desirable change can be evidenced in approved character traits of the learner; and desirable change in the trend of the social order. In order that his learners may enjoy the abundant life—the ultimate objective—the teacher must, first of all, have well-defined specific objectives for his pupils; such as, for example, learning to enjoy, first, the fellowship of other children in the home, the church, the school, the community near and far, and of other races and nations. The teacher, who thus carefully plans his work, will always teach purposefully, directly, intelligently and hopefully meaningful. He will be able to properly evaluate his teaching, as the desired outcomes will be registered in the lives of the individual learners

and in the progress of the group. He will not be teaching just to "take up the time." He will not use the first piece of literature that falls into his hands, but he will seek the best materials to aid him in making his efforts count. He will move forward continuously, and he will become intensely interested himself—which interest will be a helpful contagion. He will always have something definitely planned to do for each class-period, which is the one big opportunity for him to take successive steps, leading his pupils toward the desired goal. He will be ever looking for new aids, new opportunities, and the best methods. He will be a learner with his pupils.

The Teacher Must Be Well-Acquainted With His Subject-Matter. The Apostle Paul, in giving instructions to Timothy, a young teacher of Religion, enjoined him, saying, "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." No less ambitious should be the teachers of the Church School. The teachers should know the best materials that are available for use, and should so master these materials as to give adequate guidance in transferring recorded experiences into the vital experiences of his learning pupils.

Appropriate Biblical Materials. (a) First of all, teachers of religion must be well-acquainted with the Bible and its various kinds of materials, the kinds to be used for securing the desired results in the various given situations for various given groups. For general usefulness, teachers should know that the Bible is the accepted record of Religious experiences, which may be shared most advantageously with their learners.

When we read the Bible, it presents to us a record

of divine revelation and a plan of salvation and is not to be considered as a book of classified knowledge or a history of mankind. It is, therefore, God's message that has come to man through men as instruments, men who lived in many parts of the universe, and who wrote in many different ages and languages; but all who wrote on the general theme of human redemption. This general theme should not be accepted because of any Rule of Faith, but because we have evidences of our present faith attested to in the content of the Scriptures. The authority of the Bible should not be placed in the fact that it has come down to us from the Apostolic ages, as a part of the Rule of Faith of the Early Church, nor merely because its writers have been accredited as inspired men, but because its present message is today inspiring to those who read it with an open mind and a prayful attitude, and its truth is helpful and everlasting.

The Basis of our faith in the Bible, in this present age, is found in the response of the soul and the "human heart" to the living message of the Bible. The same test must be given to any work of the same nature before we accept it as authentic. For instance, poetry that was inspired and that came from the flaming heart of a bard, will in turn, inspire those who will enter its poetic field with an open mind and a poetical approach. The music of an artist, who writes from inspiration, will find a ready response in the hearts of men who are able to drink from that fountain. "Do you believe in the Bible?" is not the significant question of this age, but can you find proof of its effectiveness in the experiences of devout men and women who apply its teachings to their lives; and does it help you to live better, and find God as a reality in your ex-

periences? Is it a lamp unto your feet and a light unto your pathway in a world of uncertainties, amid dark clouds of doubt? In spite of its traces of humanity in battles, wars, and immorality, it is yet most unique in its lofty air of purity, of quality of religious tone, and of devotion to human redemption, wherein the Will of God is ever presented in human struggles and sacrifices in quest of the highest ideals of its age. These ideals are sought through human experiences. The Bible does not attempt to paint a sort of an inverted humanity as some over-sensitive historian would do, but it takes life as it finds it, and strives to show how a divine and desirable social order can be effected out of the failings of a degenerate and disintegrated humanity, and how a better humanity can be attained.

The Bible holds its unique place today in the world because it is able to show a way of life that is desirable, and is able to inspire and stimulate, as no other book, the hearts of all who seek the better way of life—the Master's Way. This does not mean that there are no other revelations of the Will and Purpose of God, than that which is found in the Old and New Testaments; and to find other sources of inspiration will, in no way, discredit the Bible; but will supplement it in its effectiveness. For God is still revealing Himself to man through man. Sermons, psalms, and prayers are inspiring when they have been received by men, filled with the Holy Spirit, who guides our thoughts and directs our minds and purifies our wills.

The Bible, when read devoutly and with an open God-set mind, will always have an ever increasing grip on our lives. We should not discredit the Bible merely because we do not always understand its message, but we should conserve it, hopefully, for we can find it

working wonders in the lives of men. Conflicting dates and contradictory statements in the happenings of things will have no bearing on our interpreted spiritual and empirical appreciations of it, but will deepen our respect for its greatness, because it is the product of human beings, who were the instruments of God, inspired by the Holy Spirit. No new creation was given that we might have our Bible, but God used men and women who were living in the age of its making. The miracle is that these men from many walks of life, living in many parts of the world and writing in many different ages and languages have been so close in their unity of thought and symmetry of construction, that there is an unchallenged unity of the Bible. May we passionately conserve and share our Bible, because of its effectiveness in building Christian Character, guiding faltering footsteps and in producing desirable personality through worship, inspiration, and guidance.

Extra-Biblical Materials. (b) Teachers must also master other materials, such as will be prescribed in and suggested by the lesson course. They must become so well-acquainted with the lesson unit that the use of a book can be dispensed with.

Competent teachers must be acquainted with the great truths of life, the basic principles of social living, the great truths of religions other than their own. They must be able to call to use illustrations from life and literature that will shed greater light on and make more meaningful the truth that is being presented. That means that teachers must study—they must be learners with their pupils, yes, in the vanguard of their pupils. Well-qualified teachers will never teach up to the limit of their knowledge. No one can teach all he knows. It is as detrimental as it is embarrassing

for teachers to reach their wit's end and run out of something to say, forced to stammer and "stall" along, waiting for the bell to ring. Therefore, teachers must study! study! know! For teachers to be satisfied with only reading the lesson materials of the prescribed course, is to render their teaching ineffective, and to make themselves useless forces.

The Teacher Must Know His Pupils. John Doe, who expressed himself as hating another person who had recently moved into his neighborhood was interrupted by his friend and asked to give his reason for hating this new-comer. When Joe Doe seemed at a loss, his friend asked him if he knew this person very well. John Doe was forced to admit that he did not know him at all—"I have never met him" was his belated reply. "Then why is it that you do not like him?" the friend asked. "I don't like his looks, or the way he carries himself; Oh, well," he finally said, "I just can't understand him, I don't know him, and that is why I don't like him." There is much truth in such a statement as this. We do not find our sympathies reaching out very far beyond the limits of our acquaintances or those whom we know something about. We are more interested in the welfare of the children of our community, whom we know, than we are in the African boys in Mt. Coffee, Africa, whom we do not know. A terrible accident occurring in our neighborhood, on familiar scenes and involving familiar folks, is more depressing to us than one in some city far away. I now recall the incident that recently occurred in front of my house. A man shot at another. I was at my office. My wife tried to call me over the phone. She was so excited that she could not remember the number; finally she found the number; then she could

not remember the name of my office girl, whom she knows quite well. I rushed home; I found that no one was shot; no one was hurt. My wife was prostrate. Similar incidents happen in my town almost every week. We read about them, and we soon forget them. But this shooting happened near by, at a familiar scene, involving familiar people, people whom we know, and it will be long remembered by us.

A young man, very rarely, if ever, actually loves a girl at first sight; and never loves one unseen and far away. He may be attracted by certain fancies and similarities which he has seen in others, but fruitful love closely follows becoming acquainted—knowing. Distance does not make the heart grow fonder in the final outcome. Jesus went away that he might return and be with us all and at all times and in all places—in the abiding Spirit.

Teaching strangers from day to day is a difficult task; and much of such teaching passes over or around the pupils. The teacher must not only know his subject-matter, but he must, above everything else, know his pupils intimately—their background, their present situations. He must also know something of their philosophy of life, their psychology—how people, in general, respond to given situations and react to certain stimuli. He must know the kind of appreciations, desires and attitudes his special learning-groups have developed. He must know the psychology of his age-group—whether children, young people or adults. He must know something of the temperament of these age-groups, their limitations and aptitude, their cords and tensions, blocks and family ties, etc.

It is highly evident that it is not enough to know the pupil in the group, but the teacher must know the indi-

vidual person apart from the group; know his needs, know his mental aptitudes; know what improvements he needs to make in his personality and adjustment of his character. Then the teacher will not be listlessly teaching the Bible, and teaching the lesson course. He will be everlastingly concerned about the increase in the personality and character of his pupils. He will be creatively teaching John Doe. To him, materials will naturally become of secondary concern; and growth in the Christian character and Christ-like personality of the pupils will be of primary concern. The purposeful teachers' task is "To seek and to save," to build and remake.

The teacher must live with his pupils to know them; go to their homes, talk with them on the streets, play with them at their games, rejoice with them in their joys and sympathize with them in their sorrows. He will find that he will not only know best how to teach so as to meet their special needs, but that he will actually become more intensely interested in them, and they will become interested in him, thereby making a most favorable teaching and learning situation, wherein the teaching of Religion becomes easy and learning becomes profitable and meaningful.

The Teacher Must Love His Pupils. The Ideal Teacher so loved His pupils that He was willing to give His life for them. He taught His disciples that if they were to become teachers, they must abandon all and give themselves for others. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." And it is said of Jesus, "He saved others, himself He cannot save." It was the

impression of His learners that Jesus always sought to help others, even to the extent that He forget Himself. When the disciples would have their Master undisturbed, Jesus would brush them aside that He might help those in need, and even give heart and hope to those desiring Him to bless their children. He would not send the hungry people away, but He found a way to feed them. He would not eat as long as the Samaritan woman was hungry for the bread of heaven, and thirsty for the water of life; which water she would drink and never thirst. Jesus loved all, even the little child which He, stopping His work, took in His arms and blessed. The growth of His pupils into desirable personalities was His great concern. The teacher of religion must love his pupils, to the extent that he will lose his life for them; he will spend his energies for them; he will give his time for them; he will make unmeasured sacrifices for them, gladly. The teacher's satisfaction of reward must be found in observing the desirable growth of his learners. Such teachers will, in spite of limitations and handicaps, prepare themselves so as to become competent creative teachers in the field of religion, in the church schools.

The Teacher Must Master Adequate Teaching Methods. The matter of methods raises the question as to how to determine the best method to be used in teaching. The answer to that question cannot be conclusive and all inclusive. There is no one best method that a teacher may use, at all times. There must be many methods mastered by the teacher so that he may be able to use, as the situation demands, the best method to get the best results in any given situation and with any given group.

Because a teacher has mastered a certain method of

teaching; and because he is particularly fond of that method, is no good reason whatsoever that he should use that method in all situations, and with all groups alike. Take, for example, the lecture method: The teacher may be a complete master of that method, and absolutely fail in the use of it with small children. The same thing is true of other methods. This, therefore, raises the question as to what age-groups, in a general way, the various methods of teaching are best suited.

This means that the teacher must know the various types of responses, according to age-groups, and the process by which his individual pupils learn religion, so that there will be no wasting of time, talent, and materials. The teacher must so master the various methods that he does not appear to be a technician, and that the method itself does not come into the foreground and become a distraction rather than an aid to learning. For methods, like materials, are only means by which the teacher may get the desired results which are to be evidenced in the life and living of the learners.

The teachers must always remember, that to become masters of methods requires special preparation, adaptability and practice. To know the methods is not enough, for, then, the method would be nothing more than stepping stones that may easily become tripping stones; but the teacher must know how to make adequate use of the methods, which can only come through conscious practice. The apt teachers, like apt pupils, are also learners, and learn by doing—activity. Sometimes teachers have had sufficient technical training in methods, but are very poor teachers, because they have not had sufficient practice. And on the other hand some teachers have had practice in teaching, knowing very little about the technique of methodology, and are

excellent teachers in some given situations. But to change the situation is to destroy the effectiveness of the teacher. Training in technique and practice in use, must go hand in hand, if mastery of methods of teaching is to be acquired, and if creative teaching is to be assured.

POSSESSING A DESIRABLE PERSONALITY

A dynamic personality cannot be thought of as entirely separate and apart from special training, for training enters into the making of a dynamic personality. But here we will consider separately the building of a desirable personality, which is one's greatest teaching asset. Personality affects the teaching process so greatly that classes often dwindle away when the teacher of a desirable personality gives up his class and substitutes one of a negative personality. Very few of us remember the subject-matter that a teacher presented; whether it was the Psalms of David or the Gospel of Mark; we remember nothing of the methods used, but all of us remember the teacher who taught us Sunday after Sunday—we remember his kind acts, his friendly spirit, his honesty, his tenderness, his poise and his Christ-like personality.

As I recall many experiences of my early days, there is one experience that has always remained fresh in my memory. When I was very small and living in a small town in Tennessee, the late Dr. Booker T. Washington came to my town to make an address. The city auditorium was packed. A cortege of noted leaders appeared on the platform with Dr. Washington. He delivered an address that brought the thunderous applause of a mixed audience. I joined in the applause,

but I am certain that I did not understand his address. I cannot now remember one single thing that he said, but I was greatly impressed with that rich personality of Dr. Washington, which has romantically haunted me all my days. I can see his gestures, hear his well modulated voice, feel the surge of an inexplicable thrill in my soul. I remember my pledge to myself to so live and to so learn that I may become a "Booker T. Washington." Of course I have fallen short of my ambitions, but I am greatly indebted to him for what he contributed to my life, and what he is now, though having passed into the Great Beyond, contributing to me, for that personality yet lives and lingers with me, growing larger and higher, and holier as the years pass. If I had not had this early experience and received this early inspiration, my life's history would have been far different from what it now is.

Creative teaching cannot be reduced to evaluating needs, carefully defining objectives, knowing the laws of learning, and employing the most approved methods of teaching. That which is of greatest value to the teacher is his own creative personality—that which he radiates, shares—what he is and does—not what he merely says. His pupils will seek to become what he is in spite of his ponderous efforts to have them become otherwise. The teacher who says, "Do not do as I do, but do as I say," is a menace to his Church School. No amount of technique can compensate for his lack of personality and his desirable traits of character.

We may note that, as competent teachers, we share what we have, and not what we hope to have nor what we may say we have. As has been stated before, whatever we hope our learners to become, we must become

ourselves. Jesus not only said "this is the way," but He said by an exemplary life, "I am the way." Just as much as if to say, "If you do not understand what I say, you surely understand what I am." He taught humility by humbling Himself and becoming the servant of all, though Lord and Master. He taught temperance by refusing to submit to the urge of hunger, the taunt of bribery, and the glare of honor—"Get thee behind me satan, for man does not live by bread alone." He taught true love by giving his life for the sheep. He taught men to pray, not only by the exemplary prayer,—The Lord's prayer,—but also by continually praying, even when men would not watch one hour. And, in fact, He taught men how to live by living—going about doing good. He taught men how to die nobly and courageously by dying on the cross for the cause for which He came into the world. He taught the world its first understandable lesson of the resurrection by making tracks leading out of the grave. "I am the resurrection and the life." He was the embodiment of His message, and competent teachers of religion can be no less and succeed.

Building A Desirable Personality. The teacher should not despair if he does not possess a desirable personality, for personality is not "born," but it is built through conscious effort, Divine fellowship and growth. It is the consequent result of the total experiences, slightly hindered or slightly aided by heredity, but never completely fashioned into an approved finished product, nor completely shaped into an iniquitous ruin. The making of a creative personality is the given task of the individual. This task can be inevitably accomplished by purposeful Christian living in a wholesome atmosphere, ever conscious of the

presence of God, such living as was exemplified by Jesus. "And Jesus increased in wisdom and stature, and in favour with God and man."

The following suggested chart will greatly aid the learning-teachers in building for themselves desirable personalities:

I. *The Development of Such Desirable Attitudes and Traits As:* Open-mindedness, tolerance, agreeableness, courteousness, congeniality, co-operativeness, unselfishness, fair-mindedness, sympathy, tactfulness, courageousness, fearlessness, aggressiveness, faithfulness, dependability, decisiveness, forgiveness, hopefulness, and a certainty of God's purpose.

II. *Sharing In Such Co-operative Activities As:* Helping others in their enterprises. Promoting common interests. Submerging personal ambitions for the good of all. Practicing self-denial for the sake of others. Being useful and generous. Working with God and Christ for the realization of the Kingdom.

III. *Sharing Good-Will Activities As:* Working for and with altruistic enterprises. Being neighborly. Setting examples of peace in the home, the church, and the community. Being loving and charitable. Being merciful and long-suffering with others in their errors. Being sociable with all groups in all relations. Expressing gratitude to all who co-operate. Extending hospitality to neighbors and friends. Being interested in the welfare of others. Living humbly and in meekness.

IV. *Engaging In Such Honesty Activities As:* Practicing truthfulness. Showing regard and respect for the rights of others. Being fair and frank with

others. Being sincere and trustworthy. Living a life above suspicion. Practicing what you "preach."

V. *Practicing Such Creative Activities As:* Developing one's own talents and resources. Sharing in developing worthy enterprises. Working with God in building new persons, new homes, a new church, a new community and a new social order. Making life and living worth while.

VI. *Practicing Such Obedience Activities As:* Observing the Laws of God. Observing the teachings of Christ. Observing the laws of the government, the rules of the home, church and school. Observing the laws of health. Observing the laws and rules of good society. Practicing the Golden Rule.

VII. *Practicing Such Self-Discipline Activities As:* The control of temper. Being discreet in conduct. Possessing poise under difficult situations. Facing danger calmly and courageously. Being temperate in all things. Enduring hardships willingly. Being patient with others. Having confidence in self and faith in God.

VIII. *Practicing Such Reverence Activities As:* Honoring God, Christ, and the Holy Spirit. Honoring parents and elders. Respecting those in authority. Highly regarding the rights of others. Having a deep appreciation and regard for life. Respecting one's self. Honoring the Lord's Day. Respecting the Church and other religious agencies. Having a respect for the law of the land and the native country.

IX. *Practicing Such Special Spiritual Activities As:* Worshiping purposefully. Praying consciously and frequently. Being conscious of the Holy Presence of God. Having deep religious convictions. Reading frequently the Scriptures and other religious literature. Attending the "Means of Grace."

X. Practicing Such Specific Religious Activities As: Keeping the "Sabbath Day" holy. Attending the Church and Church School regularly. Sharing in supporting the church. Co-operating with the administration, the minister, teachers and officers. Sharing in the activities of the church. Showing loyalty to Christ and His cause in all areas of life. Being keenly interested in the cause of missions. Practicing Christian living in the home, church and the community.

Sharing A God-Centered Personality: We will never know God in any vital way by reading about Him, and we will never be able to aid others in understanding God by merely telling them about Him. We must have experiences of God for ourselves, and share those experiences with our observing learners. Jesus made it clear to Philip that God could be revealed in personality, and that He was to be known as revealed in His own personality: "Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

Therefore, for greatest teaching value, the existence of God is not to be accepted merely in accordance with the testimony of the Gospel writers, or the testimony of sacred literature, or traditional theology; but He is to be discovered in the lives of men who live among us, and in the divine social order, His Kingdom. Our God today is not a God of the dead, but a God of the living, clearly revealed in the lives of the living saints. Out of such an appreciation and such a knowledge of God, will come an abiding creative faith.

Evidences of what God does for us, who fellowship with Him daily and learn of Him fully, will be made manifest in the growth of our personalities God-like. If we cease to worship, to live in His Holy presence, we will soon find that we become less responsive to the forces of love, inner peace, courage, sympathy and the like. We even become weakened in physical powers. We are not always able to understand how an increase in personality comes about,—no more than we are able to understand how we receive messages over the radio, or powers over dead wires connected with the power house. But through continued experiences of fellowship with God we are able to notice desired changes in our own lives. In this way the God of our faith becomes the God in our lives, expressed in love, sacrifice, mercy, peace, truth, and righteousness. Such a God-Centered personality is the teacher's most precious treasure to share with his learners.

A SUMMARY MEDITATION

Probably the greatest needs of the Church School today are adequately trained and well qualified teachers. Such teachers must know the technique of teaching and must possess desirable personalities—God-centered personalities.

The matter of standardization of the teaching staff of Church Schools is very difficult, due to the lack of remuneration for such services. But, in spite of this handicap, much progress is being made along this line, and even greater progress will be made through the Leadership training schools that are growing in popularity.

With these opportunities, the teacher can prepare

himself if he will observe faithfully such instructions as have been given in this chapter. Let him know human nature, have well-defined objectives, master the subject-matter, know and love the pupils and master adequate teaching methods.

The teacher must give special attention to the building of a desirable personality, for much depends upon the kind of personality he has to share, realizing that he can only share what he has. What we are, still speaks so loud that the pupils cannot hear what we say. And this is especially true of teachers of religion.

May we finally observe that desirable personality can be successfully attained by striving to *become*—living in the presence of God and Christ daily, and practicing the Golden Rule hopefully.

CHAPTER IV

TEACHING CREATIVELY

THE GENERAL NEEDS OF LEARNERS

As I sit down with my wife to plan my budget for the year, the first question that naturally arises is, What are our needs? If my last winter's coat is in good condition, I do not need another. If we are planning for the winter, we take into account that we need coal, and for the summer, we need ice. The needs of my little boy three years old are very different from the needs of my oldest boy who is now in high school. I am now living in a city, but were I living in the rural areas, my needs would still be different. My present work demands that I have an office in a down town building. I have transportation costs and sundry items. Were I a farmer, a machinist, or a common laborer my needs would be affected and greatly altered. Without a careful analysis of my needs and the demands of my little social world, I would be unable to adequately plan my budget so as to live abundantly and avoid unexpected ruptures in the running of my home. With that same meticulous care and precaution competent teachers must discover and evaluate the needs of their learners.

Understanding The Changing Social Order. Society is continually undergoing change, and is making new demands upon its respective individuals. Every individual's horizon is continuously widening, so that

general needs are fast becoming common needs—North and South, East and West, bond and free, black and white, native and foreign, rich and poor and old and young.

May we remember that, early in the eighteenth century, the Christian believers and leaders were called upon to define for themselves their position as regards human slavery, and the slave traffic. In this present century they were again called upon to define for themselves their position as regards human injustices in industrial conditions, of labor and sanitation, long hours, and child labor; and in this present generation they must take a definite stand as regards unemployment, low wages, over-taxation, war, segregation and the suppression of human rights on the basis of race and nationality; they must take a stand as regards lynching, human crimes, sale and transportation of poisonous drugs and intoxicating liquors, for all such problems greatly impede the coming of the Kingdom and dwarf the growth of persons.

The teacher must also remember that we are living in an age when men believe without effort and believe in diverse things, operations, and circumstances. The laboring man operates his machinery by faith. He turns a switch, the current flows, and the machine rolls out its finished products. No one knows just what has happened; no one knows what electricity is, but simply believes and acts upon his "intellectualized faith." This is a scientific age, only in methods of approach. We examine, we test, we gather data, and on this basis we draw our conclusions. By this process we discover that there are certain laws of life governing the *modus operandi* of the universe, and we adjust our processes to these natural laws of life. We

then declare that we have made great discoveries and say that we know, but we, in reality, believe on the testimony of what we have seen. We, therefore, take nothing for granted until we have put to test these experimental processes and have demonstrated to others that this or that process is the better way. We do this without asking the cause of these laws of life.

We know how electricity will act, but do not know what it is. We know how the radio acts on ether waves, and do not know what these waves are. We know how the healing forces of the sun act on sick bodies, but do not know what these health giving rays are; and we have, through test and trial, learned to "manufacture" these "vital rays," and yet do not know what they are. We know how to press the button and wash the clothes and sweep the houses, but cannot understand what happens between the button and the power plant. We know how to increase the production of corn, planted in the fertilized soil, but do not know how the corn takes its vital food into its system. We know how to put certain chemicals together and get a new product, but cannot, for the life of ourselves, understand just what actually happens in the process. We know how to "give it the gun" and shift the wings so as to fly, but do not know just what has actually happened to lift us from the earth and keep us in the air. We "step on the gas" and shift the gears, but make no effort to know the facts involved in the moving of the machinery. And we can go on and on with the many processes of life which we have learned to control without knowing what is back of the process to give it permanence. We have moved out of a world of abstract faiths where men believed in fairies, legends, and an "extra-mundane God," who ruled the

world from without, into a world of magnets, telephones, radios, atoms, protons, X-ray, radium and every sort of invisible force which must be taken by faith, and we are seeking a God in the midst of such a universe; a God who can give power and who sustains the potential forces and who stimulates and preserves growing personalities. The "scientific approach" to life is scientific because it seeks ever and eternally the best way, and does not become dogmatic and final. There is no last word in science, and just so there can be no last word in that realm of a progressive religion that is concerned with growing personalities and a changing social order. It is from this point of view that the purposeful teachers must approach the task of teaching, guiding the processes of religious learning.

The teachers, therefore, will be called upon to know the present trends of their respective communities in order that they may effectively guide their learners in adjusting themselves to their world without; and that they may experience the better way of living, the abundant life, and become acceptable representatives of Christ.

Accepting the New Challenge. The realization of a progressive kingdom of God and the making of new persons are the major objectives of Christian Education; and in this kingdom the ideal social order must prevail and the will of God must be realized in the ultimate good and well-being of all men in the home, the church, the community, the nation and the world. It, therefore, becomes the prime duty of the teacher to make conditions favorable for the coming of this kingdom. It is not enough to set up the ideal of the new social order, as may be represented by the organ-

ized church, or society itself, but the individuals must have the right appreciation for the supreme values of life, and the right attitudes toward life, so that they will experience real enjoyment, real happiness, and peace of mind in this new, divine social order. Therefore it is necessary to emphasize the importance of one being properly conditioned for the desired life, lest he may have a conflict of ideals and ideas gained through a continuum of experiences.

There will be no occasion for the readjustment of properly trained Christians to life in the new social order, if the racial outlook, social attitudes, customs, experiences, and ideas are all generally the same. The only need will be for greater skill in living. Why should there be in every community different ideals, different ways of looking at life, for the common good of all? Why should the teachers of various secular schools have many set opinions? Why should the teachers of the public schools have different attitudes toward the social order to that of the teachers of the church school, and the ministers in the pulpit? Why should politicians and publicists differ from the leaders of social betterment, in matters that are grave and of vital interest to the well-being of all? And why should not all educational processes and all formative forces of life be mutually engrossed in the same general scheme of adjusting people to life and desirable living? For our groups and individuals to take diverging channels until definite social habits have been formed, and then, all of a sudden, attempt to converge our opinions and remake our ideals, presents grave problems which will postpone the coming of the Kingdom. Teachers of religion, then, must go through strenuous trials in their efforts to guide the trends and to readjust the

social order, by a process that is often known, in the case of the individual, as conversion; and in the case of our social order, as social reformation or revolution. Would it not be far more simple to carefully guide the individuals into the larger and wider ways of life through Christian nurture, without their lives having to be suddenly shocked by noticeable differences in their way of living and the desired way of life?

The spiritual kingdom cannot come very fast with any degree of certainty into a social order of conflicting ideas, shifting ideals and competing customs and traditions. The teachers must be concerned about the increasing social problems, if they are to hasten the coming of the kingdom, the new way of life, for it is not an easy thing for one to break away from old customs and traditions and old ways of looking at things in a fortnight. The learners are to be continually urged to "Let this mind be in you which was also in Christ Jesus." "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy. . . . The kingdom of God is within you," and, we may note, is also around you.

THE SPECIFIC NEEDS OF LEARNERS

The demands for desirable individual living,—the abundant life, increasingly challenge our learners. Jesus was not so much concerned about how men thought, in the abstract, as he was about how well they lived the abundant life; and the teachers should be no less concerned today. The demand of the new kingdom is noble living, and that living is essentially affected by what is happening within and without. "The Kingdom of Heaven is within you," and it is also about

you. The creative teacher must be concerned with these two areas of conditioning in the control of experiences. The individual cannot be saved apart from society, but must be saved in the social order; and that means that the Kingdom must come about one as well as within his heart; for not only do the things within us condition or recondition us, but the things about us play a great part, both in shaping and controlling our own lives and in changing our conduct and attitude toward those about us. In this new kingdom, our philosophy of life finds expression in actual living; and no amount of research, study or intellectual preparation is complete until we have considered the empirical problems and vital life situations that learners must, of necessity, confront in the business of living.

Thus, the teacher shall consider those formative forces as of supreme importance that contribute toward making men eligible for the divine social order, which forces may be classed for our consideration, in this study, as external forces and internal forces;—objective motivations and subjective motivations or “legal autocracy and spiritual autonomy.” We, therefore, class all things that affect us from without, such as environment, government, social customs, climatic conditions, and phenomena as legal autocracy—the kingdom without; and all things that affect us from within, as love, faith control, honesty, integrity, temperament, and the like, as spiritual autonomy—the kingdom within. The Christian control of our experiences and our proper adjustment to our social order, will hasten the coming of the Kingdom of Heaven, the unrelinquished task of creative teachers. The final consummation of this task is the

responsibility of the pupils themselves, working with God.

We have seen that society is continually undergoing changes in various directions. No efforts at teaching can be creative unless the teachers discover and carefully evaluate the needs of the age, and the demands made upon the individual learners, as well as the social group. Each area of experience offers its respective challenge and makes its respective demands. Favorable situations must be definitely articulated to the various age-groups. Therefore the teachers must, first of all, clearly analyze the areas of experience for both the entire group and for the individual learners. The following questions will guide the teachers in their efforts to discover the definite needs of the learners in their various areas of experiences: What may be defined as needs? objectives? What are the specific needs of the accepted class—the pupils collectively and individually? What can the teacher expect of them—their aptitude and ability to attain? lack of ability? What does society expect of them? What shall be the best method and procedure in aiding them in meeting the demands of approved living? In what way can the teacher be a guide and a sharer? And what has he to share? How can progress be stimulated, evaluated, and tested?

Contingent upon answering these questions and such others as the given situations may suggest, the teachers must ever keep before them the areas of experience out of which every problem arises and possible solutions may be effected, affecting school relations, church relations, other community relations, national relations and international relations. These areas have been tentatively set forth by the International

Council of Religious Education in Book I of the Curriculum Guide: *

I. Specifically Religious Activities, or those which are commonly recognized as specifically religious in form.

There are some acts that are consciously and specifically religious in form. They are such acts as prayer, hymn singing, and church attendance. These must be classified as forms of human experience. Even so, the essential religious value and intensity of these specifically religious acts may vary from zero to a very high degree. In case of these acts the term "religious" refers to their forms more than to their quality or meaning or religious value. An act which takes the form of a vocational act, or a health act, or a citizenship act may be in its essential quality and value more Christ-like than an act which takes the form of a "religious" act. On no issue did Jesus speak more clearly.

The inclusion of this as one of the areas does not imply that all acts having religious meaning or purpose or value are to be classified here. It does not imply a negation of religious meaning and value in the activities listed under other areas. Activities described under this category should be limited to those included under a strict interpretation of the full heading.

II. Health Activities.

There have been and are various interpretations of the relationship between the body and the spirit, between religion and health. The Christian tradition and historical practice contain various extreme positions. Jesus was incessantly concerned with health and healing situations. The program of the

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church at its best has given due regard to the physical and mental life of people. The present emphasis upon mental hygiene, upon the close identity of body and mind, and upon the value of religious experience for happy and successful mental adjustment make essential in the curriculum of Christian education a large provision for dealing with health situations. Experiences may be classified under two categories—those primarily physical and those primarily mental.

A. The activities concerned with the general well-being of the physical body; sanitation, food and drink, exercise, illness, etc.

B. Mental hygiene. Activities concerned with building up wholesome attitudes toward one's self as a member of society; an understanding of prejudices, fears, secrecies in one's self and in others.

III. Educational Activities.

This area includes not only regular school work, but also general cultural activities, intellectual growth and alertness, systematic reading, special studies, etc. Any such activity may be engaged in for its intrinsic worth or for the sake of acquiring knowledge, skill, or appreciation as self-improvement for life as a whole. Either may be considered educational.

The development of all one's inherent powers to their maximum of usefulness and service to others may be considered a Christian responsibility. Religious education should furnish much of the motivation for educational activities.

IV. Economic Activities.

Jesus' regard for personality and His insistence upon the subordination of material to spiritual values, increasingly bring our present economic life under question and condemnation. Perhaps at no

point will the issues between the Christian ethic and the contemporary social order be more sharply drawn than in our whole economic life. The Christian must face the responsibility for taking his part in the Christianization of the economic order, and he must also discover the way and the power to live as a disciple of Jesus under economic conditions which are essentially materialistic and in many cases unchristian.

The curriculum of Christian education must, therefore, deal concretely and courageously with the welter of economic experiences in which we are all involved, both in the small aspects of practice and in the large field of life purposes and attitudes and one's position in regard to proposed programs for change and reform.

V. Vocational Activities.

The religious significance of vocation is determined largely by one's attitude toward his work, and his motives in working. Some people despise their work as a necessary evil and do it grudgingly only for the sake of the remuneration received. Others do it as a necessity in an indifferent manner, the real interest of life being elsewhere. There are those, however, for whom vocation is life's great opportunity for self-expression and self-giving.

Christian education should include provision for assisting everyone to discover in his work its possibilities and values. An area such as vocations which is relatively so large in the time involved for most people should have a permanent place in the curriculum of Christian Education.

VI. Citizenship Activities.

The privileges and responsibilities of citizenship are obviously laden with deep religious significance. One may sell his privilege or use it for selfish ad-

vantage; he may entirely separate his expression of citizenship from his supposed religious convictions; he may be careless or ignorant in his citizenship activities; or he may make them an area for the exercise of vigorous Christian idealism.

Religious education in a nation where general education is almost entirely a state function, has a peculiar responsibility. Aggressive and constructive criticism of the social order is unlikely to arise in state controlled schools. A free church with its church school system has the opportunity of developing a constructively critical patriotism and citizenship which is much needed. Christian citizenship should come to have a momentous significance for the improvement of our political and civic life.

VII. Recreational Activities.

Several factors in modern life tend greatly to increase the importance of leisure-time experiences. The shortened working day for the employed person, and mechanical appliances in the home with the increasing shift of much former home labor to factories, bakeries, laundries, etc., result in increased leisure for the majority of the adults. The strain and stress of our speeded industry and high tension commercial life make demands upon nervous energy which the former longer working day with its moderate gait did not make. Hence there is an increase in nervous disorders and fatigue. The commercialization of amusements and of many recreational facilities has on the whole greatly increased the lure of amusements leading to dissipation, and at the same time lowered their moral tone. Instead of participants, people have become spectators, subjecting their emotions to powerful stimulating forces without provision for any active and creative outlet.

At the same time the determining influence of leis-

ure-time and play activities as a force in character growth is increasingly recognized. To make play activities an asset in development of Christian character is the responsibility of religious education. Only by giving large recognition and place to recreational activities in its complete curriculum can religious education hope to discharge this responsibility, and convert time from a liability to an asset.

VIII. Sex, Parenthood, and Family Life.

Christian Idealism and motives are powerful factors in this area which quite dominates the earliest, most formative years of life, and is even one of its major interests. The example and teachings of Jesus, the long history of our church, as well as the extended experience of the race bear testimony to the essential sacred and religious nature of these relationships. Obviously, in the light of this fact, and of current trends in our social order, the curriculum of Christian education must take these experiences into account much more effectively than it has been doing.

IX. General Life in The Group.

There are many contacts and relationships not covered in other areas which must be grouped here. Obviously, from the Christian viewpoint there is no social relationship which is not without its religious meaning and responsibilities. The two "great commandments" are all inclusive. Consequently the curriculum of Christian education must take these into account.

X. Friendship Activities.

The highly important place which Jesus gave to intimate comradeship, the intensity of His human relationships implied in His statement, "I have called you friends" indicate that friendships play an important part in accomplishing the objectives of

Christian education. Such experiences must be included within the scope of the curriculum.

XI. Aesthetic Activities.

Abundant Christian living includes appreciation and enjoyment of the beautiful. The proper relationship of the Christian to God includes an appreciation of the beauties through which in part, God reveals Himself to His children. Jesus' appreciation of nature. His love of the out-of-doors, His choice of the mountain side for meditation and prayer, His eulogy of the lily, all indicate the place of the beautiful in His own experience. The use of the fine arts in the adornment of worship, the fact that the finest expression of the creative arts has usually been based upon a religious purpose and theme, and the evidence of our own educational practice as to the character forming value of the beautiful are among the reasons why the aesthetic has an indispensable place in the curriculum of Christian education.

CLEARLY DEFINING THE OBJECTIVES

Two men went hunting on one occasion. A flock of birds suddenly arose before them. One man aimed directly at one of the birds, fired and brought down his prey. The other lifted his gun and shot without aiming. He wasted his shot in the air. Both men had fine materials. Both men had fine objects before them, but only one had a definite aim.

Since making the message and mission of the Master, the vital experience of learners is the ultimate Christian objective, the teachers of Christian Education are challenged with a grave responsibility. Such a challenge calls for purposeful teachers, who always keep before them an adequate knowledge of the Mas-

ter's mission and message; who enter the classroom with a well-defined purpose that is consonant with His purpose; whose subject-matter is predominantly His message, and so articulated and presented as to effectively condition the lives of the learners, furnishing them approved desires, appreciations, attitudes, and Christian traits of character, and thereby stimulating growth of desirable personalities.

Teaching creatively does not mean that there is to be adopted any well-set teaching plan of the early century or of this day; nor is there to be formulated any iron-clad method of procedure. Jesus offered no such set-plan and had no such method of procedure. He met every situation as it arose. Teaching creatively is made possible when definite objectives have been well defined, and when those objectives have been attained by the teacher, or the teacher is unquestionably in the process of attaining; and the objectives are such as the learners desire and can wholly experience in life and living. And these given objectives must be in complete harmony with the objectives of the Master, supporting and complementing them.

The Ultimate Objectives Defined. First of all, the teacher must clearly understand and appreciatively evaluate the Christian objectives as are extant in the Master's teachings before he can segmatize specific, attainable goals for the daily learning of his pupils. The economic, social, moral, political and religious condition of the world in which Jesus lived; and His careful evaluation of its needs; His appreciation of the desired way of life, and the demands that this way of life made upon His followers, aided Him in clearly conceiving His objective, which was threefold: (1). To guide His learners in such activities that they

would experience a continuous growth in desirable personality and change in character or conduct in accordance with their own human and environmental limitations and possibilities, measured in terms of their past and present experiences—the abundant life. “I am come that they might have life, and that they might have it more abundantly.” (2). That His learners become sharers with others of the abundant life—The Kingdom of Heaven, “After this manner pray ye, Thy Kingdom come, thy will be done in earth, as it is in Heaven. Fear not little flock; for it is your Father’s good pleasure to give you the kingdom.” (3). That His learners ultimately share with Him the final reward—Eternal life. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you . . . that where I am there ye may be also.”

This threefold objective was ever before Him. He, Himself, became what He strove to have His learners become. The teacher of Christian education can be no less and can have no less of an objective and succeed in adequately guiding his pupils in fruitful Christian living.

Not only must the teacher have a well-defined objective, but he must be himself what he seeks to have others become. The Master Teacher said, “I am the way, the truth and the life.” That is as if to say: “What I am teaching I am myself.” All men, the lettered and the unlettered could learn of Him, either by precept or example. It has been well said of old that the blind cannot lead the blind, lest they both fall into

a ditch. It has also been said that one cannot lead whither he is not going. The teacher may have his well-defined objectives in mind, but he cannot make the desired impression upon the lives of his learners if he fails to observe, in his own living, the things he teaches. He must be the emblazoned interpreter of the truth and at the same time the embodiment of that truth, a living blue print of his message. He must always be in the vanguard of his message. Whatever of religious devotion and reverence, whatever of spirituality, whatever of love and chastity, whatever of moral intrepidity he desires of his learners, he must first evidence. The teacher, therefore, must always be definitely and hopefully headed toward the goal of his ultimate objectives.

Specific Objectives Defined. The ultimate objectives of the Master are attended by many specific objectives, or the several steps that must be taken in the line of the goal. The International Council of Religious Education adopted a group of objectives that may well serve as a guide for teachers of religion in planning their specific objectives: These objectives are given in Book One of the Curriculum Guide.*

I. Christian religious education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to Him.

II. Christian religious education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of Him as Saviour

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and Lord, loyalty to Him and His cause, and manifest itself in daily life and conduct.

III. Christian religious education seeks to foster in growing persons a progressive and continuous development of Christlike character.

IV. Christian religious education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

V. Christian religious education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians—the church.

VI. Christian religious education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.

VII. Christian religious education seeks to effect in growing persons the assimilation of the best religious experiences of the race, pre-eminently that recorded in the bible as effective guidance to present experiences.

Here we add to this group another objective. VIII. Christian religious education seeks to assure faithful believers of the certainty of Eternal life, a reward which is contingent upon living and sharing Christian experiences and possessing and sharing complete faith in Jesus Christ—It assures the believers Eternal life—the consummate Kingdom of Heaven. “And this is the will of Him that sent me, that every one which seeth the son and believeth on Him, may have everlasting life; and I will raise Him up at the last day.”

No one lesson unit will comprehend all of these objectives and no learner will be able to make marked progress along all these lines in the first few lesson projects. The teacher must always remember that these objectives must first become the objectives of the learners before effectual learning can take place. For the learners are to grow increasingly into acceptable persons with enriched personalities. This does not happen in a fortnight, so to speak, for it takes time, patience, perseverance and creative activity. As an illustration for noting progress and evaluating the significance of specific objectives, the following situation may be observed. A teacher finds that one of his pupils has the habit of stealing. In this instance the teacher is not specifically concerned that the learner completely realize the ultimate objective, abundant living. Such is too general. He, first, deals with this particular failing of his pupil; helps him to build such attitudes, appreciations and traits of character as will make him desire to be honest and hate dishonesty. He does not waste time on general principles of living when special needs are apparent. In this way the teacher is able to note various changes that take place in the life of his pupil. He progresses step by step. May we note his procedure; he gets the pupil to see, first of all, that he should not steal church money; then money belonging to mother; then money belonging to the newspaper manager for whom he sells papers; and finally money or anything belonging to other persons. Each of these steps leads toward the desired goal. In similar manner the purposeful teacher may lead his learners into abundant Christian living, which assures Eternal life in the world to come.

A SUMMARY MEDITATION

Creative teaching is purposeful, intelligent teaching. It presupposes that a careful study has been made, so that the teaching efforts are not misdirected and wasted. In order to do this, the teacher must know the general needs of the people—kind of world they live in, and the significance of social living. Then the teacher must also make a careful study of the special needs of the pupils as a group, and the individual members of the group. An area chart is given the teacher to guide him in discovering and evaluating the needs of his learners.

Having discovered the needs of his pupils, the teacher may more definitely set goals or clearly define objectives, selecting such effectual objectives as can be attained by the learners. He must so visualize his general objectives that he can set specific objectives that his pupils may easily attain, step by step. This will aid him in making his teaching more direct and meaningful.

A chart is also given of the objectives of Christian education. This chart should be clearly fixed in the mind of the teacher, even though he provides specific daily attainable goals for his learners.

CHAPTER V

HOW DO PUPILS LEARN MOST READILY?

Clearly defined objectives will be of little value unless the teacher is well apprized of how pupils learn most readily. The outcomes of the pupils—enriched personalities—are of greatest interest to the teacher. Therefore, knowing how his pupils learn, is a prerequisite for teaching creatively and effectively.

I gave my little two-year old boy a toy automobile for Christmas. I placed him in the seat and told him how to peddle. He stared at me in vain. I grew weary in my efforts to get him to ride the car around the room. My little girl, who was five years old, had a velocipede. She had already learned how to peddle. She, being small enough to ride in the car, took the seat and started off around the room with much speed. My little boy's face loomed up with joy, as if to say, "I see." Soon again he was in the car. He moved his legs in the same way he saw my little girl move her legs. Backward and forward he moved a little. It was not many hours after, that my little boy was riding around the room, bumping into the furniture to my discomfort, but to his great satisfaction.

In this situation we may find helpful suggestions to aid us in answering the question, "How do pupils learn most readily?" At least we may discover some of the elementary ways learning takes place. May we note that, in the given situation, the child was actually experiencing a desirable situation such as was possible to

understand, guided by one, my little girl, who was able to do what was expected of the little boy. Then the little boy was given the opportunity to act his part, following her lead. Each time he caused the wheels to turn over he discovered that the car was doing just what he wanted it to do. He appreciated the ride however little it was. He was satisfied with the outcome. As he repeated the first act, it became easier the next time. He associated the movements of the little girl's legs with those of his own. After many months he was riding around in his little automobile without being conscious of steps taken in making it go. The whole process reduced itself to purposeful habit out of which came satisfying joy.

It is evident, from an analysis of this given situation, that fruitful learning comes through experience, guided responses to given situations. Learning may be by the trial and error method, unguided responses, which process is entirely too expensive for teaching purposes. Therefore Christian learning may be most effectively initiated when experience is under guidance, but should be so effected as to carry over into experiences, which are not under guidance, except for inner motivation or inner-control.

Often teachers may say that they have some very dull pupils; when as a matter of fact the so-called dull pupils may be the ones learning the fastest. The trouble may be that they are learning the wrong things. The little child in the cradle begins to learn very early. It cries and cries in its cradle, and soon its mother takes it up in her arms and walks around in the room until it stops. Then, again, the baby coos and coos in its cradle, and no one takes it up. It soon finds that in order to get what it wants, it must cry. Therefore, it soon

learns to be a cry-baby to get its wishes. This proves to be an undesirable trait. The learning process begins early with the child and continues throughout life for learning never ceases. Too much care cannot be given in taking advantage of the aptitudes of children to learn as well as older youths and adults. The greatest care must be given in clearly understanding the elementary ways as well as the more advanced ways that learning takes place, for the elementary process continues throughout life and is complementary to all learning processes.

LIFE-SITUATIONS MAKE LEARNING EASY

Here we will not circumscribe ourselves to a detailed discussion of the meaning of "life-situations" as would be considered by the psychologists in their treatises on "Situations" and "Responses." We are primarily interested in any happening or condition wherein the pupil may find himself and may understand its meaning to him—such situations as may readily gain the interest and the spontaneous attention of the learner. All persons are living and having various experiences throughout their lifetime. They are learning some sort of a way of life. Care must be taken that these learners are given opportunity to have their experiences in desirable situations. Those situations may be in the home, in the community, in business relations, in gainful employment, at play, and in the school or the classroom. For, in all of these areas persons are living in a real way. It becomes the task of the teacher to help them discover and interpret their most desirable situations, and guide them in making desirable responses. Every person may not make

the same response to the same situation. The loss of a job may cause one person to give up in despair, and another to examine himself and determine to find another job and keep it in spite of odds. Here guidance is of great value to the pupils.

The teacher may go a step further by creating for the learners desirable situations or by making their present situations meaningful, interesting and helpful. Jesus met the woman at the well. She was interested in water. She talked about her own plight. Jesus reminded her that there was more to life than just water to slake her human thirst. There was water, also, to slake her spiritual thirst. She wanted to know more about this water. Her interest was gained; her attention was heightened. She discovered what her real need was—living water. Learning became a pleasure to her, a hopeful adventure and a meaningful project. On another occasion Jesus met the disciples down by the seaside fishing. They were interested in making a living. Jesus used this situation to lead them to give themselves to making a life. "I will make you fishers of men." The New Testament is rich with such illustrations. Out of unfavorable situations Jesus created favorable situations for learning, and carefully guided His learners in making their responses.

Learning the multiplication table of fives may be a very academic venture, and far removed from a real life situation; but being able to pass an examination in mental arithmetic wherein the table of fives is much needed in solving a given problem, becomes a true life situation; and the pupils will eagerly learn this table that they may accomplish their objectives. Make the getting of knowledge a need—useful and helpful—

so that the learners will want knowledge, and learning will be assured at any price.

For an American to learn how to speak French while living in his native country may be merely perfunctory, but for an American to go to France, where he must know how to ask for a place to stay and food to eat, presents a real life situation wherein the learning of French will be desirable and exceedingly interesting.

To know the Christian attitude of Jews toward Gentiles may be of little interest to one, but to know what shall be the attitude taken in your Sunday School class on Race Relations Sunday when all racial groups gather for fellowship becomes a real problem, and will cause pupils to eagerly learn the teachings of Jesus concerning the attitude of Jews toward Gentiles and Gentiles toward Jews, that they might act satisfactorily, and discuss problems helpfully at their Race Relations Sunday discussion period.

Life is filled with many situations wherein the learners must make decisions based on the experiences of others as well as their own experiences. Such decisions call for learning, research, and study. Learning Shakespeare's works becomes a pleasure when that knowledge is to be used in the business of living. Learning Greek and Hebrew becomes a glorious venture for the minister-student who is called upon to write his thesis on a word study of a biblical context. Religious learning becomes the pupils' greatest joy when they realize that the business of living is religion; then living itself becomes continuous fruitful learning.

LEARN READILY THROUGH ACTIVITY

We do not learn to swim by reading the rules of swimming, however clear those rules may be. We learn to swim by actually swimming. It is not only a knowledge of how the strokes shall be made, that is of greatest value, but it is making the strokes until desirable results are realized. Rules may guide us in our efforts to get started, but these rules never become a part of us until we have fully executed them. The same is true with playing basket-ball, ploughing, driving a car, or cooking a meal. The best cooks are not those who know the recipe, but those who make the best cakes or bake the best bread. The mathematician is not the one who can recite the rules and who knows the formula, but the one who works the problem. No child ever learns to walk by being told to make foot-steps forward, but it learns to walk by making foot-steps forward, though it may stagger, stumble and fall at the start. Skill in walking is attained by walking.

Activity is not only a sign of life, it is a prerequisite of life. The little babe that wriggles and squirms in the crib is surely growing. It twitches its lips and kicks its legs and clinches its fist. It is a volatile moving mass of humanity that is never still except in death. Activity is continuous and is instinctive to persons. To curb activity, either mental or physical, is to prevent growth, and therefore, to impede learning, for the consequent result of learning is change or growth.

When a child appears to be still and quiet about the house, the mother immediately calls a doctor, and she does wisely, for the healthy child is always active. No

progress can be made in the art of learning where activity is disregarded, physical or mental.

In our secular schools, activity is taking a more prominent place now than heretofore. We hear much about recreation, dramatization, projects, creative expressions, extra-curricula activities, laboratory periods, handwork and the like. This is an effort to make learning easy, interesting, and fruitful for the pupils. No teacher may expect to have a brilliant class of "stills." We often hear that this is a smart boy, but he is so bad. The truth of it is that the boy is not bad, but he is rapidly learning; and because the teacher has failed to use his energies in the right direction, he has found ways of using them by trial and error; he becomes an explorer, and as far as that class is concerned, an offender. He must be busy. He must be active. He will either be polishing the furniture with a nice soft cloth or whittling on the furniture with his ten cent jack knife. He will be helping the teacher to keep order in the class or throwing spit balls at Johnny. He will either be taking part in the recitation or imagining that he is watching a game of football. The normal pupil must be busy, active. "There can be no impression without expression" is not a mere slogan or a platitude, but is a basic principle that must be observed and continuously utilized by all teachers. Give the pupils adequate opportunity for self-expression in well-suited situations at home, in the classroom, and outside of the classroom and progress in desirable learning will be made.

Much ground has been lost in the field of religion by denying the learners the opportunity to express themselves, however crudely their acts may seem to the teachers. The Master having guided the inquisitive

lawyer in a fruitful learning process concerning the significance of being a good neighbor, sent him away with this injunction: "Go thou and do likewise," and to the disciples he would say: "In as much as you have heard, now learn this lesson by doing." We simply wish to emphasize, here, that self-activity, especially in the field of religion, is indispensable to religious learning. No one can learn to pray except by praying; to worship except by worshipping; and to live righteously except by living righteously.

REPETITION AND FREQUENCY MAKE LEARNING EASY

The eager mother watches her little son take his first step, and then the second. She is anxious to have him continue. She holds his hands to take the weight off his legs and she partly carries him along until he has crossed the room several times. She is making use of a very effective method of making learning easy—repetition. Then after a few hours of rest she urges her little son to try again. She finds that this time walking is done more easily. And again the act is repeated. Then she discovers that frequency aids in the process of learning. The teacher signs a poem to be memorized by the class. Every member of that class will read the poem over several times and then try to remember it verse by verse. Success comes after many such efforts have been made. The poem becomes more deeply fixed if, after several efforts have been made and then some time has elapsed, (several hours) when the process is resumed. In this instance we realize that this is also an effective process of fixing statements and verses in the mind. This continues until

every line can be recalled without great effort, even under the spell of stage fright.

Now, in the field of religion we find that the successful teacher will be alert to use repetition and frequency in making learning easy. For if we learn by doing, we learn best by purposefully doing most and most frequently. The more frequently we worship the better we learn the art of worshipping. The more often we put into practice the "Golden Rule," the better masters of the art of living we become. May we observe that continuous repetition soon leads to the formation of habits, and much of life's activities are controlled by unconscious habits, habits that have their control transferred from the conscious to the subconscious mind.

PURPOSEFUL HABIT AND LEARNING

We are to be reminded that practice does not always make perfect. Therefore repetition must be conscious practice and purposefully motivated if any degree of perfection is to be acquired. Habit is of great concern to the teacher, for habit is a part of all we do. Very few of us stop to think how to spell c-o-w. We do it by force of habit. We rise and dress in the morning and often find ourselves seated in our regular place at the breakfast table before we stop to analyze what we are doing. For such acts and habits are of inestimable worth. On the other hand, we learn the Ten Commandments and can recite them spontaneously. We have done it so often that we "do it naturally" or by force of habit. We go to Church and Sunday School; we take part in the worship services; sing the assigned hymns, all without actually worship-

ping—we do it because we have built up a “fixed” habit of worship which is perfunctory and empty. We develop certain ways of living by force of habit—we speak kindly, act courteously, and appear manly. But all of this is by force of habit. This would be fine, if society was changeless. But society calls for many decisions that are unexpected, and we will be called upon to chart new courses of action. The Pharisees were gifted at praying in high places, performing perfunctory religious acts. They seemed to be religious, when, as a matter of fact, their hearts were not affected. We cannot entrust to the formation of definite “fixed” habits the development of Christian character and the control of Christian experiences.

We may develop the habit of going to the Methodist church every Sunday morning for worship. But suppose the Methodist Church is closed for a season. What will we do? Instead of developing such fixed habits we must develop the habit of desiring to worship regularly; and having the desire we must enter into worship purposefully. We may, for instance, develop the habit of being courteous to all Americans of our own racial group. Then what will our mode of conduct be when we are unexpectedly brought into the presence of those not of our racial group or foreigners? Our conduct, under such situations, is strained. The kind of habit we should develop, in this instance, is that of being courteous and thoughtful; and when a new situation arises, we would purposely act courteously.

We may observe that Johnny might be a courteous boy at school, and decidedly discourteous at the community center; or he might be a bad boy at the Sunday School and a good boy at the city school. He

might feel duty bound to be honest with church money, but very dishonest with the money he handles in the newspaper business. We must strive to develop in Johnny the habit of choosing to always act courteously, manly, and honestly, so that when a new situation arises he can rely on his accumulated experiences, and act approvedly.

For habits to be effective in religious living, they must be purposefully motivated and must become a part of the life situation wherein one is expected to act. Effectual habits cannot be fixed. Habits must wait on the consequent results of any particular act. The habit of being watchful is of inestimable value; watchful to see the most desirable steps to be taken, to see the best response to be made to any situation, old or new, in order that the greatest good may result; and the habit of thinking things through before acting is highly desirable. The habit of honestly inquiring into the reason for going to church is more significant than just the habit of going to church. The habit of finding ways of being good, which is creative goodness, is far better and more dynamic than merely the habit of being good, which is passive goodness. The formation of such habits will make religious learning more effective, more interesting, and will make life more meaningful, and living more abundant.

DESIRE AND SATISFACTION MAKE LEARNING EASY

My little two-year old boy, spoken of before, wanted to ride in the little toy automobile which he got for Christmas. He stuck at the task until he was able to move forward a little. Joy welled up in his heart. He was glad of the outcome. This caused him to eagerly

continue his learning process,—he was motivated by desire and satisfaction.

Little William Roe knows all the names of the leading baseball stars and the positions they play in their respective clubs, but he has never been able to learn the names of the major prophets. The Sunday School teacher, on the basis of his showing in class work, may think he is a dull child, but he, most certainly, is not. He is following his interest, in quest of such satisfactions as he so intensely desires.

We usually learn what we are interested in, and with little effort. Jesus made righteousness so interesting to His learners that He had no difficulty in getting them to become His disciples.—They readily forsook their nets and followed Him. The competent teacher must discover the interests of his learners; and, first of all, get them to desire the better way of life before he can expect to see much progress in their learning outcomes. Children learn to play basketball readily because they desire to play. We may never expect children to learn to worship because the teacher attempts to force them to worship; nor to be good because mother punishes them for being bad. No mother wants her child to say, "I will not go to this questionable place of amusement because mother will not let me go," nor "because mother does not want me to go": She would rather her child say, "because I do not desire to go." Force never develops positive traits of character in persons—children or adults. Once the subject-matter becomes so interesting to the learners that they desire to learn, the teacher will have no trouble with his pupils making progress in learning. There will be no really dull pupils, no lazy pupils. Boys who like detective stories will refuse to stop for a sump-

tuous meal or to go out during recess at school, as much as they enjoy such, that they may learn the outcome of Noblink, the atrocious criminal. Their interest is centered in the story of Noblink.

Not only must the learners' desire be evidenced, but the outcomes must be satisfying. Care must be taken less learning projects be too difficult. No child of seven could become interested in working problems in calculus nor in a treatise on christology. The analysis of such a thesis or the solution of such problems could not be made by children so immature. We must not expect too much of our learners. Jesus was always conscious of the ability of His learners to apprehend. He, therefore, assigned them such projects as was within the limits of their several abilities. To one He gave five talents, to another two, and to another one. Each one was able, by putting forth conscious effort, to gain such results as would have been satisfying. In our efforts to teach creatively our pupils must be given such subject-matter and such projects as will come within the areas of their experiences. The little beginners cannot learn to worship by being subjected to adult worship projects. They cannot enjoy the long lofty prayers. They must be given the more simple prayers and understandable songs and subject-matter. They must be given things to do that they can do, things to learn that they can learn with a degree of satisfaction, and things that they can use in daily living. Adults will get a very little out of worship services prepared to meet the needs of beginners. Learning projects must be graded—adapted to the needs of the learners.

LEARNING THROUGH REASONING-COMPARISON

A very wise teacher wanted her little pupils to have the proper concept of the Rocky Mountains. The school was not very far from a high hill that was covered with trees. She took her class out for a walk and came to this high hill. She told them that some hills were higher than others. One of the smaller hills was near by. These two hills were compared. Then she told them that a mountain was much larger and higher than this high hill, just as the high hill was larger than the smaller one. The class was able to understand what a mountain was by comparison, and thereby had a finer appreciation of the Rocky Mountains. It meant more to them than a mass of rock and dry brush. It was a hill higher than the higher hill that they had just seen. We always interpret new experiences in terms of what we already know. This process is called the apperception or assimilation principle of teaching, and can be used to great advantage. The Master Teacher recognized this fact in teaching concerning His new way of life. The new term "Kingdom of Heaven" was intelligible to those people who already knew what a kingdom was. To the shepherds He was "The Good Shepherd." To the woman who knew nothing of salvation, but who knew of the refreshing water drawn from the well, He said why not drink of the "Water of life and never thirst." To the farmer who was acquainted with sowing seeds and reaping a harvest, He spoke of "The sower who sowed the word." He told the men who were acquainted with the art of fishing of becoming "Fishers of men." Out of their common experiences of the things they knew, He taught about things of which

they knew not—He gave them new concepts that enriched their lives.

The use of a miniature temple is a very fine way for getting pupils to understand what the temple of Jerusalem is like. We learn easily by the association of ideas, objects, and situations. Sometimes ideas are associated with objects and objects with situations and incidents. We make comparisons and draw contrasts. We also observe certain causes and note the effects. We draw conclusions from what we know to interpret what we do not know. These latter processes of learning belong to the more advanced ways of learning, and should be utilized in our extended efforts to teach effectively.

LEARNING THROUGH DIRECT TEACHING

So valuable is the process of direct teaching that our organized educational system has become one of our largest and most beneficial enterprises. Schools and colleges have been established in every quarter of the civilized world for the purpose of direct teaching. Our churches have contributed largely to this enterprise through our church schools,—comprising our elementary week-day schools and colleges, and our church schools proper. The class-room has become the traditionally accepted place for direct teaching. One of the major missions of this volume, in the following pages, is to aid the teachers in improving their methods of teaching in the class-room, mainly direct teaching. Yet we are to be reminded that all the teaching is not to be found in the class-room, even in our schools and colleges. All of our actions in and out of the class-room, greatly shape the lives and ideals of our learn-

ers. Telling in words is only a part of the teaching process, for we tell far more by what we are in personality, in acts and in deeds than we do in words. Therefore our teaching by telling must be consonant with our teaching by doing and being. In this respect our direct teaching becomes creative and meaningful, and learning in the field of religion becomes progressively effective.

LEARNING THROUGH CONTACTS

Social Contacts. The person that stops to analyze why he is a Methodist, Baptist, Presbyterian, Congregationalist, or whatever denomination he happens to have first become a member of, will inevitably discover that very little reasoning played a part in the selection of his denomination. He will discover that, through group or personal contacts, he became what he happened to be. But, once having become a Methodist, for example, he had many reasons, which reasons he accepted from the group as to why he was a Methodist. He may, though, at some later date select another denomination, after much study and comparison with existing denominations. It is largely the common testimony of believers that: "I am Methodist more because my people were Methodists than for any other reason I can give"; or "I am a Methodist because all of my friends and associates are Methodists."

I am a Christian, not because I wisely and knowingly selected Christianity, but because my community is prevailingly Christian, and my friends and associates are Christians; my thought world is Christian. Had I had intimate relations, with the believers of some other prevailing religions I, probably, would have

been some other religionist myself. I have learned most of the ways a Christian should act by observing how others, who were the most acceptable Christians in my community, acted. If my knowledge of Christianity was poor at the start, it was because these professing Christians, who exemplified the principles of Christ in my community, were poor representatives. The church laws have meant very little to me, for I was well grown before I ever read the discipline or laws of my church; and I find myself so busy now that I only refer to the laws of my church when some question must be settled or some controversy arises. I am a member of a large group and most of my modes of conduct, my appreciations, and desires are governed by the group-life, of which group I am a part.

I do not learn to be kind to my neighbors by reading about kindness, but by receiving kind expressions and returning the same. I learned to love because I received my mother's love, my father's love, my kindred's love and my associates' love, and made effort to return the same. We often hear one say, "He is well-bred," "good-mannered." That has largely come about through contacts with the "well-bred" family, the "good-mannered" group. It is not that I "Reason" out my modes of conduct so much as it is that I act as those about me act, almost in spite of my reasoning. It is so easy to learn from others that it is impossible to live among others without learning—learning and living what they are and the way they act.

Most of my fashions, my fads, my mannerisms are merely conformities to the group. This is particularly true of the growing youth. A boy of thirteen desires to put on a vest and long trousers, partly because he wants to be like his "dad," and partly because other

boys in the community wear long trousers and vests. In no case is it because he has thought it through and found that that is the best dress for a boy his age. My boy in high school said one day in the early spring: "I do not want to wear my overcoat today, because I am the only boy in my class that is still wearing his overcoat." And yet it was comfortable to wear his overcoat.

We may continue in this way and we will find that much of our learning is through personal contact. Then how careful we should be as teachers, yes, as Christians, for in this instance all of us are teachers. We are teaching something, and all pupils are learners, learning something. They are learning through contacts when and wherever there are contacts in the church school, home, or community; in business activities, play activities, or other activities. It was impossible to walk with Jesus without being changed—made better. It is equally impossible to live continually with the "low" without being changed—made worse. But may we here be reminded that God can so come into our lives that we will change the situations about us—we will lift the "low," by our own personalities, Godward.

Therefore, we observe that one of the most elementary ways of learning is through conscious contacts, association—fellowship. Here, we may note that imitation plays a great part in the learning process. If every one in our life-world were kind, it would be easy to learn to be kind. If every one should go to church, it would be easy to become regular church attendants. If every one were intelligent, it would be easy to become intelligent. The finest way to teach Christianity to any one is to practice Christianity in

all contacts with that one—A sharing through fellowship. Our tenets mean but little for the learner, but our expressed life means much.

Objective Contacts. I have never been able to appreciate the Niagara Falls as one of my friends has. I have been within less than twenty-five miles of the falls, but have never actually seen them. I have seen beautiful pictures of them—more beautiful than paintings, but I have never heard the continuous lash of the water; I have never seen and felt the misty spray; I have never seen the frosty waves, the long frozen fingers. So when my friend tells me about the Niagara Falls I listen with rapt attention that I may learn and feel as he feels about the Falls.

I never did appreciate the beautiful sunrise and sunset of North Carolina, in that section called the "land of the skies," until last summer when I conducted a sunrise prayer service on the topmost slopes of Beaucatcher mountain, and saw the rosy fingers of dawn sprangle out on the eastern skies. And then from the summit of Sunset mountain I watched the setting sun bathe itself, as it were, in the golden mist of the western hills. Something new came into my life. I grew in appreciation of God, of the beautiful, of nature. No amount of reading could bring such experiences to me as I had on those occasions. Similar experiences only come through contact—seeing, hearing; and many other vital experiences come through feeling, tasting, smelling—which senses bring one into knowledge readily. The objective of the motion picture is to bring one close to the scene, but even here it only does it in an artificial way. Pictures, illustrations, and the like are efforts to make learning easy. I best know what a lake is like when I see it. I shall never forget my

first impression of Lake Michigan, when I stood on the shore and saw ships like specks on the distant horizon, as the angry waves dashed against the shore beneath my feet. Here may we observe that through physical contact learning is lasting, for one rarely forgets the scenes he has visited and the people he has met. I shall never forget seeing the passengers unload at the wharf in New Orleans, Louisiana. There was nothing at all remarkable about it, only I was there when the unloading took place. Therefore we may observe that a wise selection of objective contacts will greatly aid in the learning processes.

LEARNING THROUGH EFFECTUAL WORSHIP

Christian Religious Education is concerned with the continuous growth of an enriched personality—a God-centered, Christ-like personality. This growth, or this enrichment in personality comes more easily when the person is brought into a vital fellowship with God—"the Personality-Producing Force." Worship offers this signal opportunity. In worship the learners are God-conscious. They live in the holy presence of God in a vital way; they open the doors of their hearts so that God comes in. They fellowship with other saints who know God. The singing of hymns, the reading of Scriptures, the sharing of prayers, and the lofty meditations create such an atmosphere for the learners that it is easy for desirable growth or change to take place. In such an atmosphere one is lifted God-ward, and the least reaching out of the soul finds its Maker near.

In worship services the learner is not alone. There is the opportunity to learn noble living, experience no-

ble motivation in company with others. Here each shares with the other his vital religious experiences. Opportunity is given for religious activities—singing, praying and meditating in the presence of saints, and of God. No finer situation can be found for the enrichment of personality than that which the worship service offers.

Much care should be taken in planning the worship services so as to make them a part of the lesson unit and to adjust them so as to meet the needs of the age-groups, that worship will be normal and spontaneous. Here is given a worship service planned for Juniors, adapted to the lesson unit, "What Is God Like?" showing how God cares for His own:

Call To Worship (Through instrumental music)
Trust And Obey.

Theme: Knowing and Trusting God.

Scripture call To Worship:

Leader: Therefore take no thought saying what shall we eat! Or wherewithal shall we be clothed?

Response: For after all these things do the Gentiles seek: For your Heavenly Father knoweth that ye have need of all these things.

Hymn: God Is Love; His Mercy Brightens.

Prayer: (Sentence Prayer or Meditation)

Devotional Reading:

Leader: Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

School: Which of you by taking thought can add one cubit unto his stature?

Leader: And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

School: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

Leader: Wherefore, if God so clothed the grass of the fields, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Hymn: God will Take Care of You.

Prayer: (In concert). Unto Thee, O Lord, do I lift up my soul. O, My God, I trust in Thee: let me not be ashamed: Let them be ashamed which transgressed without cause. Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. Amen!

Devotional Message: (By leader)

Consecration Song: I Would Be True.

A SUMMARY MEDITATION

The creative teacher is concerned about the learning outcomes of the pupils far more than about the excellency of the success he has had in the mastery of his materials and the excellency of the methods used. He must know how his pupils learn most readily. This chapter is an inquiry concerning the elementary ways by which learning takes place most readily.

Pupils will learn more readily if they do not feel that they are given a lesson unit to study. Learning is made easy when they are brought face to face with real life situations and when the solution to given problems is of interest to them, and when they are permitted to actively take part in that solution. The more they are given opportunities to take active part in the lesson project the more easily they learn. Direct

teaching plays a great part in specialized learning, but the most effectual religious learning takes place through conscious personal contacts. This contact may be in the home, school, church, community, or special worship services. Much attention should be given to the use of desirable worship services for religious learning where the pupils fellowship with God and with other persons in a vital spiritual way, a great impetus to growth in personality.

CHAPTER VI

HOW TO SECURE FAVORABLE LEARNING SITUATIONS

In a sense the business of teaching is, in a striking way, much like the business of farming. It is the prime duty of the farmer, first of all, to know whether he desires to raise corn or potatoes, wheat or cotton, or all. Then he must select the very best seeding possible. He must select favorable soil, and put it in proper condition. After that, he must cultivate or tend his crop with the best methods he knows. This is about all he can do. The final results are left up to inner change or growth. "God gives the increase." The teacher, most assuredly, is interested in "Increase." —Increase in a consciousness of God as a reality in human experiences; increase in an understanding and acceptance of Jesus as Lord and Master; increase in the development of loyalty to Christ and Christ-like character; increase in devotion in building a social order wherein the Fatherhood of God and the brotherhood of man prevail; increase in religious devotion; increase in approved moral and spiritual experiences; and increase in Christ-like personality.

And, like the farmer, there is a limit as to how much of this work that the teacher can do. The teacher cannot bring this increase to pass, no more than the farmer can give the increase. The finished product must come through the creative acts of the learners, co-operating with the creative Power of God. Here we may say, in spite of what the teachers may be able

to do through the best methods of teaching, "God gives the increase."

Effective teaching is sharing life and is guiding the learners in such experiences and responses to situations, by the use of a life-centered curriculum, that desirable outcomes may be realized. But the final outcomes rest with the learners, who themselves must grow and become the fruitful harvest.

SECURING DESIRABLE ATTENTION

We can only expect gainful teaching when we have the attention of the learners, however accomplished we, as teachers, may be or however worthwhile the subject-matter presented. "Some grain fell by the wayside, and some on stony ground." The inattentive learner may represent both the wayside and the stony ground. The attentive learner becomes the fertile soil for the sown seed of the masterly teacher. The first essential task of the teacher, therefore, is getting the attention of the learners. May we be reminded that it is native with the learners to give attention. If they are not giving attention to the subject-matter presented by the teacher, they are usually giving attention to something else. Attention may be described as the focused mind upon some object or objects, situation or situations, some idea or ideas. Just as soon as the mind moves from one object or point of focal, it shifts to another. This quality of the mind makes the task of the teacher, in securing and maintaining favorable learning situations, continuously difficult. For this very inherent nature of the mind creates conditions and situations that are distractions for the learners. Such

distractions as prevent the getting and holding of attention.

Outer Distractions. Many churches do not have adequate provisions made for special Sunday School work. All the pupils, irrespective of age-limit, are gathered together in a large auditorium for class work. Each teacher attempts to make himself heard by his pupils, and, as the class-period proceeds and the interest of the teachers increases, the volume of noise increases, until the entire auditorium sounds much like a May carnival, where everyone is talking with much hilarity. The teachers are well-meaning and are probably doing the best they can in the given situations, but, at the same time, we are to remember that it is impossible to secure favorable attention under such circumstances. When and wherever possible the teacher should arrange to have his pupils in separate rooms, where these outside influences will not distract the attention of the learners, heightening the effect of the teaching process. If separate rooms cannot be had, there may be improvised partitions, such as curtains or screens, to give a degree of privacy.

Now, in the event that there are separate classrooms provided, visitors and officers coming into the room will so disturb the pupils that learning will be greatly retarded and seriously impaired. Such visiting and auditing in the classes should be cut to the minimum. The kind of classrooms and equipment should be carefully considered. Some church building committees do not take into account the kind of chairs that are needed for the various age-groups, and the size of the room to give plenty of air space and proper ventilation. Cramping the learners and the overcrowding of rooms will seriously distract the attention

of the learners, causing restlessness or drowsiness. Such hazards should be eliminated.

Sometimes the Church School is located on a busy street or near a railroad track. Learners, and especially children, will be inclined to look out the windows at the various sights. And it appears that all sights seem interesting to pupils when they are in the classroom. Curtains may be placed at the windows, or the glasses stained to prevent such distractions. And in many instances noises from the street are loudest or in other instances a train passes the church just at that period when the class is in the midst of its most favorable learning project. Care should be taken to cut these distractions to the minimum and if possible, completely eliminated. The teacher himself must be ever conscious of his personal appearance. Oddities in appearance and manner should be avoided. The decoration or lack of decorations in the classroom should not be extreme. Make the room and all decorations restful for the most conducive learning atmosphere. In fact nothing should be allowed to disturb the class during the lesson period, for the allotted time is but little at most, in the average Sunday School.

Inner Distractions. The more serious distractions and the more difficult ones to eliminate are the inner distractions. It is always difficult for the teacher to observe the inattentiveness of such pupils. For instance, a boy may be quietly sitting in his seat, and, from all outward appearance, he may seem to be giving perfect attention. But, on the contrary, he may have his mind on a ball game that is scheduled to open at the park at two-thirty, and he is only interested that the class closes promptly at two so that he will have time to see the opening of the game. Or he may be

rehearsing to himself what he saw in the movies the evening before; or he may be planning how he will conduct the worship services for the opening session of the class on next Sunday, having been already informed by the teacher that it was his turn; or for instance, the pupil may be an adult, giving attention to his recent business slump. In either event we observe the learners are giving attention, but to the wrong things. In so far as the class is concerned they might as well be absent, for learning, under such inner distractions, is impossible. The task of the teacher is so to interest his pupils that they will, of themselves, give attention to the subject-matter being presented or the problem under discussion or experience under guidance. Such attention having been secured, it is at least possible for learning to take place, otherwise there is but little hope. All outer forces, phenomena, or situations that gain the attention of the pupils without their effort, may be understood as involuntary attention.

Involuntary Attention. Inasmuch as it is useless to try to teach without attention, care must be taken in our eagerness to get attention, lest we use some very poor methods, which will defeat themselves; such as, forced methods of getting attention. The teacher may find some of his pupils continually talking and disturbing the class. He loudly rings a bell or claps his hands or strikes the desk. The pupils cease talking, to be sure. He proceeds again with the lesson project, feeling that all is well. But all is not well, for again he finds that the same act must be repeated for his pupils will become inattentive. He soon discovers that such attention is of little teaching value. He realizes that the pupils were only attentive to the noise and not to the lesson project, and that the method used in getting

attention became a distraction. This method of getting attention, even though it is native to the pupils, yet it is very ineffective as a teaching asset, and should not be used as the most desirable method of getting attention in the classroom. The same would be true in attempts to get attention by threats of punishment or any outer pressure.

There may be times, though, when the wise teacher may make use of *involuntary attention* as a means to an end. One warm day the class of an alert teacher became very drowsy. All of a sudden it flashed in the mind of the teacher to have the class, as a unit, stand at the ringing of the bell. The class song was sung. This aroused the pupils. Then the class proceeded with telling results. Sometimes an actor or speaker claps his hands or moves dramatically across the stage, and, then proceeds to present his subject-matter to a greater advantage than before. With the wisest precaution such methods of securing attention may be used to awaken alert pupils occasionally; but only in very rare instances should the teacher resort to these methods in the classroom. If such methods are used at all they should be used as initiatory stimuli. If continued in they will serve, as the excessive use of all medical stimuli,—as a depressent, and will deaden the desired effect, and will defeat their own objectives.

Voluntary Attention. The end of the school term was only two weeks off. Edward Robinson knew that he would not pass his grades unless he had completed reading "Darkwater" and had written a review of that book. Every evening he read until he was sleepy. Finally the book was finished, and then came the task of writing the review. He never could have accomplished his task had he not given attention, but such

attention came with great effort. It was *voluntary attention*. Such attention is of much value in developing the higher arts and in developing self-control. The artist begins his task of learning to play, to paint, and to carve with very great effort. Once having attained, no effort is required in giving attention.—It comes spontaneously. We may note that voluntary attention is most successful with adults who have the more matured minds. It is difficult for the child to keep its mind on objects or objectives today for the value they may have for it in later life. The fatigued child will not ponder over perplexing problems, but will naturally relax, both body and mind. To overcome fatigue or to ponder over perplexing problems and projects, calls for a disciplined mind that has power from within to force attention upon that which is non-interesting at all to the learners; and yet these things may be of greatest interest to the teacher and of great value to the pupil in later life. Many of the finest contributions of civilization have been the result of the efforts of those who have utilized inner-forced or controlled attention in their process of learning. But for the teacher in the classroom, inner-forced attention offers little learning opportunities. It is the rugged road to learning, and should only be used when no better one is available, and then only as a means to a better end. It should pave the way for a better process, convertible into a more desirable one—spontaneous attention.

Spontaneous Attention. Most favorable opportunities for teaching are made possible when the pupils give their attention naturally, willingly, and purposely. We usually attend to the things in which we are interested—to that which appeals to our sense of appreciation. Such attention is native and is highly effective.

No effort is needed to get children interested in wild west moving pictures, swimming and play; to get adult farmers interested in the rising scale of commodity prices,—such as corn, cotton, wheat and the like; to get ideal Sunday School teachers interested in better methods of teaching; to get bootleggers interested in the stipulations of a new law governing the sale and manufacture of alcoholic drinks, or to get doctors interested in a new discovery to cure cancer. These things affect their every day living, their business of life. They come within their experiences and aid them in meeting their needs.

The teacher, therefore, must know something of the thought-world of his pupils, must know their interests and needs, and must so select, organize, and present his subject-matter and projects that the learners will give attention without effort, thereby assuring the most favorable learning situations.

The best methods of securing spontaneous attention are to be uppermost in the mind of the teacher. First of all, he must seek to remove all distractions, to make subject-matter life-centered and interesting, to make projects real life-situations and to give pupils opportunity to share in the activities of the class work; and the teacher himself must share spontaneous attention with his learners, become a learning-teacher, creating a favorable learning atmosphere. Attention must become the classroom contagion, and must be motivated by the learners' needs and interests.

HOW TO GET PUPILS TO STUDY

Without motivated reflection, constant meditation and continuous study learning is limited. But when

we talk about study, we are talking about real work. Yet, if anything is to be ultimately accomplished, the pupils, themselves, must work—they must study. Children usually do not like the idea of work and, in fact, there are few people who do. They like to play. And at play, if carefully guided, they will do more work than one could ever force or pay them to do, and do it with a great degree of satisfaction. A boy will walk five miles on a fishing trip without carrying his lunch, but how he demurs when asked to go five blocks to get the family groceries before supper. A man will go many miles on a hunting trip, defying great odds, only to get a comparatively worthless prey. The play instinct is native; the work instinct is foreign. The difference is not the amount of bodily exercise, or mental exertion, but “interest.” When we are led to become interested in our work, it is no more taxing on us than such play as will call for the same amount of energy. Interest is vitalizing, revitalizing and is an antitoxin for fatigue.

The teacher must, therefore, give careful attention to the best ways of getting his pupils to study fruitfully, meaningfully, and purposefully—he must know how to get the pupil interested in study. It will be impossible to settle on fixed ways. Some ways will serve better for some groups than for others, and some ways that aid one group will actually retard another. That way is best which secures the best results—interest will be the key to every situation.

Forced Methods. Getting pupils to study is the accepted task of the teachers in the secular schools. To some extent and for some pupils forced methods have been, to some degree, successful—at least for a prescribed piece of work. Such objectives, if uninterest-

ing, are undesirable. At one time pupils were forced to study or were kept in school during recess, or after school hours; or, as in the early days, given corporal punishment. The inquiry into one instance of such a method may be a fair example of what usually happens in the minds of the pupils, who were expected to learn under such pressure. John Doe failed to give a proper grammatical sentence, which was: "I have gone." He was kept in school after school hours that he might learn this sentence once and for always. He was sternly enjoined to write this sentence on the blackboard one hundred times. This he did accurately for the required number of times and then, having paid the penalty that was inflicted upon him, he wrote as a P.S., "I have written 'I have gone' one hundred times and now I have went." In analyzing this incident we see that the pupil was not interested in learning, but in paying the penalty to avoid more severe punishment. Such study under the threat of punishment is done to "get by." And the trait of just "getting by" is more disastrous to the future development of the person than the missing of that particular lesson unit.

But, in the Sunday School, forced methods are rarely, if ever used, and it is well that they are not used. For religion is concerned primarily with living "approved" lives, not only under guidance, but beyond the reign of guidance, except as guided by inner control, inner motives, and personal choices. Religion rests with the person. Any effort to force one to learn religion is a futile and hopeless venture.

Inducements To Study. There are various methods of getting pupils to study that are commonly used by Sunday School teachers. Many of them have proved

to be of little or no value in accomplishing the desired results—that is to aid in learning religious living.

Sometimes the teacher will offer a prize to the pupil who has been able to prepare the best lesson for recitation—which is usually perfunctory memory work. Too often the motive for study will not be to learn, but to get the prize, to be singled out as deserving special notice. Some good will be accomplished by this method, but the chances for loss will often be too great. The teacher may ask what will be the reactions? How will the other students who happen to possess the two talents instead of the five talents respond? The one and two-talent pupils may say to themselves, "There is no need for me to strive for the prize. I will not study, I am not interested, I am not noticed, and I am not, as a student, appreciated." We may remember that the two talents and the one talent students are always in a large majority, and are the ones who need the greatest aid and attention, the most careful guidance.

If any sort of an inducement in the form of a reward is offered, it should be open and free to all members of the class and it should be given for marked accomplishment—progress in growth; growth that is not measured by that of others but by the individual's own record. Even in such instances there are dangers in any form of a prize offering. The learners may be motivated by the reward and not by the progress made or the accomplishment attained. The time also comes when there is no campaign on, and then there will be a noticeable slump of interest in studying. These periodic slumps may prove to be more damaging than the good actually realized.

Interest and Study. The only satisfying study comes

from genuine interest, where there is no artificiality, no outer stimuli, but inner motivation that is germane to the subject-matter and the unit of experience under guidance. That this condition may obtain, the subject-matter or the unit of experience must be inherently interesting, meaningful, and useful to the learners; and learning must be desirable and within the range of the experiences of the pupils. The trend has been, in recent years, to select such subject-matter as will be pupil-centered, experienced-centered rather than material centered, and graded to meet the interest and needs of the pupil. Learning will be most favorable when study is purposefully motivated, and the pupils can make daily use of the acquired knowledge in life and living in gaining their desires and wishes, and in meeting their everyday needs in the business of living.

CREATING A LEARNING ATMOSPHERE

When I was in college my class adopted the honor system. Every one in the class did not approve of it at first. But after some time, we all "Caught" the spirit and fell in line. We were not forced to do so by the faculty. The class could not take any action that would affect our relation to the school should we not approve of this system. But we found ourselves in the atmosphere of the honor system contagion. It was easy to go along with the group, and hard to break away. The honor system called for honesty and hard work. It was easy to study that we, who desired to be honest, might be classed among the honest students, and make a showing as a high rate student—the vogue of my school. In the same way much depends on creating a learning atmosphere for the pupils. We must

make religious living, learning, so desirable and profitable that it becomes the vogue.

The Teacher Sharing In Learning. The teacher is not to become the austere preceptor, but the kindly sharer. He must share the spirit of learning by being a learner himself. The teacher that ceases to take in the fresh waters of knowledge and have vital religious experiences, soon becomes, as it were, a stagnant pool. The pupils will soon discover whether they are drinking from a fresh running stream or from a stagnant pool. This will impede their learning process. But the learners, on the other hand, will find it easy for them to study, to learn, when the atmosphere about them is well-set and the teacher himself is learning-minded. Let learning be the vogue—not the task. So popularize religion and religious living that the students will make learning a joy and a pleasure, a delightful venture. Learning is not the work of the teacher but the creative acts of the pupils. The most fruitful learning takes place when the pupils desire to learn, and discover that what they learn is of both ultimate and immediate value in daily living.

A SUMMARY MEDITATION

Much responsibility rests with the teacher in creating favorable learning situations, but learning itself is the result of the creative acts of the pupils. The teacher, therefore, may well give his time to making it possible for learning to take place.

We may observe that attention must be had if any learning is to take place, and all distractions must be reduced to the minimum for the most desirable results. Care must be given, as to the kind of attention the

learners are giving, and the methods for getting attention. The most favorable attention is that which comes with interest.

Desirable learning is limited unless the pupils study, for study widens the intellectual horizon, increases the capacity for new experiences and gives greater opportunity for learning. Study is work. It may as well be play. Or at least it may be made so interesting that it will become a pleasure to study.

And finally, favorable learning situations are secured when the pupils constantly live in an effectual learning atmosphere. The teacher must become largely responsible for the creation of that atmosphere.

CHAPTER VII

PREPARING FOR THE CLASS SESSION

How foolish it would be for the hostess to wait until the dinner guests had arrived before she began to clean the house, and prepare the meal. The house may be well appointed. The hostess may be an expert at entertaining. The food may be of the finest sort, but the hour is ready for the meal and the food is yet unprepared. Such a dinner party would be completely spoiled. The guests would likely become disgusted.

The teacher who comes rushing into the class-room after the pupils have arrived, hastily glancing over the lesson, asking such perfunctory questions as: "What is the subject of the lesson? The golden text? etc.," hoping to hit upon some cue that he might "ramble" for a while; anxiously waiting for the bell to ring, completely spoils a perfectly good opportunity for guiding fruitful experiences during the class-period. And the pupils are the ones who inevitably become disgusted—and many times they leave the class-room never to return.

Now, any such teacher who carelessly prepares for the class-period, will inevitably fail. He may know all the ways his pupils learn; he may know how to plan well-defined objectives; he may know the best methods to use; he may know how to secure favorable learning situations; he may have fine subject-matter, but if he does not definitely prepare for the class-period, he will

completely spoil his one grand opportunity for teaching at the class-period. No amount of teaching skill can take the place of needed preparation for the definite class-period,—the one big opportunity for the teacher to guide his learners in fruitful experiences under the most favorable circumstances.

The teacher may come before his pupils empty-handed, but never empty headed. In the first place, the teacher must have a definite aim or objective for the specific lesson unit; and his objective must answer the needs of the learners. The teacher must have his lesson well-planned, even though the plan may not be definitely followed in teaching the lesson, for a situation may arise that will make the use of a definite plan impracticable. But the plan fixes in the mind of the teacher the lesson content, and gives definite, logical procedure, making highly possible the ready use of the scientific or psychological method of teaching wherein creativity may be most effective.

The teacher must show evidences of being a student, a learner. He must know more than is required of the pupils to know, for no teacher can teach all he knows. He must be in advance of his project, leading, guiding the way. He becomes a miserable failure if he always teaches up to the limit of his knowledge. He must know the prescribed course, and then have a rich background of common and expert knowledge of related subject-matter. He must know his pupils—know their needs, the social and religious background, their learning aptitudes and their limitations. He must so arrange his materials that they will be interesting and will meet the needs of the pupils rather than meet the requirements of the technician or meet his own ap-

proval. He must relate his materials to past and present experiences.

All subject-matter and projects must be pupil-centered and must afford real life situations, such as the pupils may experience for themselves, or may share the experiences of others. The teacher must be conscious of the fact that everything he does and all that he uses in guiding his learners in approved ways of living are the curriculum materials. The curriculum is not to be thought of as a prescribed course of study, but, looking at it from the teacher's point of view, it is everything used by the teacher in guiding his pupils in fruitful experiences. It is as much the teacher as it is the matter taught, if not even more. Therefore, the teacher must take care to be a teaching asset in the classroom. If the teacher decides to have a ball game to teach fair play, then the ball game is a part of the curriculum and should be well-planned. Looking at the curriculum from the learner's point of view, the curriculum is the total experiences of the learner while under guidance. The greatest care must be given to planning this guidance. In fact, the pupil himself is the curriculum.

We may also observe that the learners may experience many things while under guidance that the teacher has not intended or planned. They may be helpful and they may be harmful. If helpful and aids to desirable learning, they undergird the curriculum—extra-curricula activities. If the experiences are unfavorable to desirable learning, they are hindrances to the curriculum—anti-curricula activities or negative curricula activities. There are many things that the teacher must do before entering the class-room, and many things must be done by the learners as well. This chapter is an

inquiry into the needful preparations to be made both by teacher and pupil before the class-hour.

The Herbartian Principles of Teaching: Johann Fredrick Herbart, whose system of education is based upon the idea that the "end and aim of all education is the development of the individual," made use of a very effective teaching process. He set forth five principles as the final steps to be taken and mastered in preparation and presentation of the lesson for the class period. For general use the Herbartian plan is very useful, especially where the transference of knowledge content is desirable and considered basic in the development of the individual. May we briefly consider the Herbartian five steps of teaching:

1. *Preparation:* This includes calling to memory all data which bear upon what is to be presented; recalling all the experiences of the learners and recorded experiences extending over the years. It includes preparing the minds of the pupils.

2. *Presentation:* Here the new subject-matter and new experiences are clearly and vividly given by telling, reading or demonstration. All facts involved are presented.

3. *Comparison or Assimilation:* Here all the essentials or general relations of what is previously known and what is newly presented are carefully prepared, and contrasted so as to make the new experiences or subject-matter clear and understandable, thereby leading the way to new concepts and new experiences.

4. *Generalization:* Here new clear concepts are formed, new experiences are adequately interpreted, and new patterns of activity are made use of.

5. *Application:* This step makes use of the

newly acquired knowledge for future use; it extends indefinitely, but begins with such applications as may be suggested by the teacher to give further clearness and understanding of the new knowledge acquired.

THE MAKING OF A LESSON PLAN

The teaching plan should not be so rigid as to destroy the creativeness of the teacher and to prevent the natural participation or activities of the pupils. It should serve as a guide in aiding the teacher in his task, just as the recipe aids the cateress, or a pattern aids the seamstress,—it is a means and not an end.

The Aim: The first step of the teacher in the preparation of his plan is to definitely decide what he hopes to accomplish through the use of the given materials, and the opportunity of guiding experiences; that is, the outcomes of the learners—which may be noted as increased knowledge, desirable attitudes, appreciations, interests, loyalties, ideals, and approved ways of living—desirable change or growth in personality and character.

Many of these aims are stated in the prepared literature that comes to the teachers. The lesson cycles that are prepared by the International Council of Religious Education usually state the aims for each unit: For example, the Primary Group Graded Course for 1934 offers for Unit I. "When Jesus Was A Boy." For the aim or desired results for that unit we have "(1). A sense of fellowship with the boy Jesus. (2). A desire and a growing ability to follow His example in every day life. (3). Some knowledge of Palestinian home and village life to give greater reality to the child's understanding of Jesus."

Here we may note that in the given aim, growth of the pupils is stressed. But that growth is dependent upon increased knowledge and desirable appreciation and interest. This is the general aim. The teacher must have such an aim before him, but the aim is to be divided into specific aims, such as will suit each lesson of the entire unit. For example: Unit I, for 1934 Graded Courses for Primaries offers the following lessons: "When Jesus Was a Boy," 1. The Child Jesus Comes to Nazareth. 2. Jesus in The Home of Nazareth. 3. The Boy Jesus Goes to School. 4. The Boy Jesus Visits The Great Church. 5. Playmates In Nazareth."

The editor or lesson help writer will, likely, prepare an aim for each of these lessons that makes up the unit. Each of these aims may not be aptly suited to the definite needs of the pupils of the various classes; but they will be of great help to the teacher in aiding him to prepare his definite aims to meet the definite needs of the pupils. Careful preparation is needed, for, after all, the aim of the teacher must become the aim of the pupils before adequate learning takes place. Thus, before the aim can be finally set, the teacher must know the definite needs of the pupils. He must make a wide range of study of the needs of his group, and the adaptable materials in this specific field.

Available Materials. Some publishing agencies carry more than one type of Sunday School literature from which the school may make its selection. The usefulness of the literature may be governed by the type of the school, in many instances. Just here we may discuss some of the current literature from which these selections may be made. The various schools will be largely governed by their denominational

boards, and literature will be supplied by their denominational publishing agencies.

The International Improved Uniform Lessons. (a) The Improved Uniform Lessons, dating from 1918, are the result of an effort on the part of the Educational Commission of the International Council of Religious Education to meet the demands for graded literature; especially to meet the needs of the children. Even though the same subject-matter is used, yet different titles are used for the Juniors, and Intermediate-Seniors. Many of the denominations have abandoned the use of the Improved Uniform Lessons for the children sections. It is impossible to so adapt them that they can be graded. They are decidedly material-centered—that is the material content is more greatly stressed than adaptation to the needs of the learners. Not much opportunity is given for use of experiences outside of the Bible. Therefore much of the educational material is lost to the teacher. Most of the adult classes yet cling to this series and some of the denominational agencies are attempting to adapt this series to all age-groups. The agencies, though, that are most determined to continue these lesson courses are the non-denomination profit-making agencies, and mainly for the reason of profit.

The International Graded Series. (b) The International Graded Series is the most adequately adaptable of the courses recommended by the International Lesson Committee. This series is published by denominational syndicates. A separate lesson unit is prepared for each age from four years to twenty. The ages four and five are interchangeable. These lessons have many advantages. They are well written and have excellent mechanical features. They are com-

pletely graded to meet the needs of the ages. They have one great disadvantage, and that is they are not easily adaptable for use in the small school, and the majority of schools belong in that group. It is difficult to completely grade a school with seventeen classes or level courses, not including those over twenty, in the average church with the average size Sunday School. Another feature that may be observed is the item of expense; but in spite of these handicaps, these lesson courses are growing in popularity, and are proving to be of great value where used.

The International Group Graded Series. (c) The International Group Graded Series adequately meets the needs of the small graded church school. Courses are now being planned for ages four and five. And instead of having lesson units for each age, three ages are grouped together—as 6-8, 9-11, 12-14, 15-17 and 18-20. That is there are five grade levels instead of seventeen as indicated by the completely graded system. Many of the denominational agencies combine the use of the International Improved and the International Group Graded, using the Group Graded for the younger children's sections and the Improved Uniform for the older children and adults. These courses provide upward steps in grading, yet three interchangeable grades are included in one unit. The Group Graded Series is the most favorable for use in the average school, and is becoming increasingly popular. They make use of both appropriate Biblical materials, and extra Biblical materials, including current experiences. They are easily adaptable for instilling local church loyalties, denominational loyalties, and for stimulating missionary enterprises. They are less expensive to the Sunday school than the Closely Graded

Courses. They are more easily published by the denominational agencies.

Other Courses. (d) There are other courses that have appeared with some degree of success, more or less. The Lutheran Graded Series, the Completely Graded Series, The Constructive Studies in Religion, The Beacon Course, The Christian Nurture Series, The Westminster Text Book of Religious Education, The Abingdon Religious Education Text. Many of the denominations have departmentalized their graded literature.

Evaluating The Materials. There is such a varied amount and so many types of materials that may be used, the teacher will do well to carefully evaluate the materials as to content, adaptability and mechanical features.

Pupil-centered Materials. (a) The content of the materials must be such as to meet the needs of the individuals—pupil-centered. Keeping in mind the age limits and the needs of the pupils, the materials must supply sufficient religious knowledge and guidance. These sources of knowledge must first of all come from the Bible, which is of indispensable value in the development of a God-consciousness and a spiritually dynamic personality. Use must also be made of other religious literature that shows how God meets the needs of His people in all ages. Then the extra-biblical materials should be such as adequately define and stimulate the growth of the basic virtues of life: Truthfulness, kindness, honesty, faithfulness, loyalty, hopefulness, courage, etc. The body of materials should aid the pupils to know and appreciate the significance of worship, including such as appropriate music, prayers, and devotional reading.

Experience or Social-centered Materials. (b) The content of the materials should enlighten the pupils as to the demands of society upon them and aid them in meeting these demands. The materials should set forth the meaning of a Christian society and point the way for the learners to share in its coming into completeness. Such can only come when the learners understand what great forces are at work in bringing about the Kingdom of Heaven, how far short society now stands, and what great changes must be made in bringing the Kingdom to pass. This calls for an adequate knowledge of the church, its growth and its possibilities; the relation of the individual to the church, and of the church to society. The materials must be of such content as to stimulate growth in Christian Character and Christian personality. They must be of high literary quality and must be teachable and adaptable to the ages for which they are intended. They must be livable, for religion is truly social in its outreach.

The Mechanical Features. (c) Mechanical features of the materials are of great consideration, less they become distractions rather than aids to teaching. The kind of type used must be so graded in size, face and display as to meet the educational requirements. It would be tragic to select materials of very fine content and send them out to primary pupils in ten point, light face, unleaded type. Larger type should be used for this age-group. The pages should be made attractive; the books should be well bound and carefully illustrated with clear half-tone pictures. Too much attention cannot be given to these features of the literature. The literature must convey the appearance of being well-dressed and highly attractive.

The Special Adaptability of Materials. (d) In order to meet the specific needs of the learners, the teacher must carefully collect the best materials to be used. He cannot satisfy himself with only the materials that come into his hands from his publishing agency, however fine they may seem to be. He must supplement his materials, for most of the Sunday School supplies come to him ready-made. They are something like a ready-made suit, sent from a mail house store. The suit may fit and it may not fit, even though greatest care has been taken in its preparation. Such suits are made for the man who is of average proportions. But if the man ordering the suit for his size, happens to have extra long arms and extra round shoulders, he will find that the suit will have to be altered for him to get any sort of a descent fit. He may find that he will even have to select another suit.

Something like this often happens in the case of the ready-made materials that come to the teacher. They must be altered to meet the needs of the various groups, and sometimes they will, by no means, fit. In such instances they should not be used at all. Materials are only means at best, and if they do not well serve that purpose, they are as saltless salt and should be cast out. Thus the teacher must not only know well these given materials, but must be acquainted with such materials as will meet the needs of his pupils and have them at his disposal before coming to the classroom. The teacher must know all the related materials from which he will select such portions as will meet the definite needs of his learners,—pupil-centered, adaptable materials—they may be Biblical and extra-biblical, music, pictures, symbols and all that will aid

learners in desirable change in conduct or growth of personality.

Organization of Materials. It is native for the human mind to function logically and in sequence. Even before the child is able to reason, it easily follows a story that is told in a logical way, with events following their proper sequence. In the story, characters that make backward steps are distractions to the pupils, and will cause them to lose the connection and miss the desired emphasis of the story. Illogical and haphazard arrangement of the materials beclouds the mind and distracts, retarding rather than aiding the learning process, however fine the materials may be or whatever amount of materials the teacher has at his disposal.

Just as an architect plans his building and labels his stones, his iron beams, and his columns so that each will fit into its proper place, giving a perfect building; just so the teacher must arrange his materials so as to present a perfect whole, each item resting upon the other. No straining and stretching of items will make the materials fit. They should go into place with ease, one augmenting and supporting the other.

The materials setting forth the aim should come first. Subject-matter relating to the approach should be next. The lesson story or lesson materials should be supplemented with related matter, and illustrations. The various steps in the progression of the story, discussion or lecture should appear in the plan. The pictures and symbols to be used should be conveniently arranged in the class-room, so that the teacher may use them at the time and place indicated. Every important point should be indicated by the plan, so that when the lesson proceeds there will be no "stalling," no stam-

mering and reaching for words, and halting for new ideas. Then the written plan should be left at home or tucked away in the desk. The plan should be so well in mind as to make teaching creative. But if the teacher cannot get along without his plan, having a poor memory, the plan may be judiciously used so that the teacher may merely glance at it. The teacher should, by no means, become tied to his plan. When the plan is properly arranged, it can be easily called to memory by the teacher at the class-period, especially if his procedure is adequately planned and well in mind.

Planning the Procedure. Now that the materials have been carefully related and properly arranged, the teacher must plan the proper steps to be taken in presenting the lesson. This part of the teaching plan cannot be rigid, for a situation may arise that changes the procedure. The teacher must not tie himself to his plan of procedure. He must start where the pupils' interests are and within their recent experiences. The first step in the procedure is the point of contact or the approach.

The approach to the Lesson. (a) The teacher must be very careful in finding a point of contact that is within the area of the pupils' interest, and that is in some way related to the subject-matter, especially the teaching aim. Even though the approach must be interesting, yet not so interesting as to avert attention from the lesson that is to follow. It would be quite fortunate if all teachers could always have such success as did the teacher who was living in a college town. It was during the football season that the lesson unit to be presented was "Being Fair with Others." Saturday, the day before this lesson was to be pre-

sented, the home-college game was played. The teacher took the lead and they began by talking about the ball game. And wisely the teacher injected into the discussion the place of fair play in clean athletics. They were ready to follow the suggestion. The discussion continued with added interest—the aim of the teacher soon became the aim of the pupils, and the pupils were keenly interested and ready for the lesson to follow.

The teacher cannot always have such success. The teacher's planned point of contact may or may not become the real approach, for the teacher must start with his learners' interest and not his own. But the teacher should always plan an approach. The closer he lives with his pupils, the easier it will be for him to properly plan his point of contact. The chief thing about an approach is that it must be something of present interest to the learners and it must be in some way related or leading into materials related to the aim of the lesson unit. The point of contact will not bear too much stretching to make it fit. This will be noticeable and may distract from their choosing the suggested aim or an aim related to the lesson unit.

As to just how to establish the point of contact is the business of the teacher. No set way will work, for all groups vary. Sometimes having the pupils to select a hymn conveying the idea of the aim will do it. Sometimes introducing a painting will lead the pupils to enter a lively discussion that fixes the aim in their minds and makes it their aim; or it may be some question, some challenge laid down by the teacher, some remark of one of the pupils, some poem, or something that happened in the home, the school, the church or the community, while at work or at play. Whatever it happens to be, it must always be so interesting to the

pupils that they will enter into the discussion freely; and it must, in a definite way, be related to the lesson unit. The approach must pave the way for the learners to enter into the heart of the lesson interestedly and purposefully.

Developing the Lesson. (b) Having prepared an approach that will secure the interest of the pupils so that they will make the aim of the lesson unit their own aim, the next step of the teacher, in preparing the lesson plan, is the presentation of the lesson. That is, a method of teaching must be selected. Much depends upon the age-group, the kind of materials to be presented, the purpose of the teacher, as to what method will be used. The teacher may select any of the teaching methods that will effectively aid in bringing about the desired results. Any of the following may be used: the story telling method, the lecture method, the problem-discussion method, the research-recitation method, project method of teaching, the hand-work project, dramatization, the worship project, etc.

Whatever method is used the teacher must definitely plan to secure the co-operation and the activity of the pupils. The teacher must plan to be a sharer, a guide, a learner. And, all the basic principles, the significant points of emphasis must be presented, and the materials must come in logical and chronological order for the greatest good to come out of the class session.

Suggestive Applications. (c) As much as the teacher can do is to suggest to the learners desirable applications, for the application of the lesson is the task of the learners. At the conclusion of the lesson discussion or presentation, the teacher may guide the learners so that they will form conclusions in harmony with the aims. This may be done by teacher or pupils,

presenting a summary, designating the significant points of interest, emphasizing the moral of the story, or the purpose of the project, or by raising some significant questions that may lead to research, or to gainful life ventures, or the acceptance of a new life challenge. The conclusion is purported to guide the pupils in living the presented lesson, both in and outside of the class-room.

The Assignment. (d) The teacher is interested in continuous learning. The assignment is looking forward to the next class-hour. Much care should be given to the planning of the assignment or making clear the project so as to assure interest and to insure study, and preparation, for without adequate study and preparation both by teacher and pupil, learning is limited.

The Worship Service. (e) For no better place, not because of the lack of importance, though, we put the planning of the worship service last. The worship service may come at the beginning or it may come at the close, or even in the midst of the lesson-period. It should come at that time when the atmosphere is most suitable and when the need for worship is most evident. It must always be considered a part of the lesson. In some instances worship services are held in the assembly room, but in no instance should they be omitted. The teacher should always plan a worship service, whether it is used in the classroom or the assembly room; whether reasonably long or very brief. Worship should always be a part of the well-planned curriculum.

A SUGGESTIVE TEACHING PLAN

The following teaching plan is prepared for Juniors:
Subject: *Learning About God From Jesus.*

I. *Teaching aim.* To guide the Juniors in discovering God as Jesus revealed Him in His own life and in His teachings—as a loving, forgiving Father; and to lead the boys and girls into a clear understanding and practice of Christian forms of worship.

II. *Materials:*

1. Biblical materials, Luke 15:1-24, Matt. 5:43-48; 7:9-11; John 5:17; 10:30; 14:9; 16:32b; 17:3, 26.

2. A story "A Loving Father." This story is based on the Scripture text referring to the prodigal son, taken from Luke 15:1-24.

3. A study of the early Jewish home life, and a study of modern home life (reference text for this study to be selected).

4. Pictures: The prodigal Son's return; pictures of modern fathers, home life etc.

5. Music: Back to My Father and Home.

6. Poem: Father in Heaven—By Kipling.

III. *Organization of Materials:*

1. The topic: Learning About God From Jesus.

2. The teaching aim (Given above).

3. A knowledge of Biblical materials (Printed text and references given).

4. A knowledge of the story for the lesson.

5. Use of music and poetry.

6. Other materials to be used as a background for the teacher.

IV. *The Procedure:*

1. The approach or point of contact. Here, a song may be selected as: "Yes Jesus Loves Me."

2. The statement of the aim. (See aim as given above).

3. Method to be used (The story method).

(a) Story: A Loving Father, (This story is to be told by the teacher or some one selected from the class).

(b) A Summary of the suggested story that is to be told follows:

"Many years ago there was a rich man who had two sons. He was very happy with his sons and gave them everything they needed. But the younger son wanted to go away from home. He wanted new experiences. He thought he would be happier away in a new country. So he asked his father to give him his portion of money that he might go to the city. This made the father very sad. He wanted to keep his son with him. But he gave him his portion of the goods. The son had always lived in the country and knew nothing about living in the city. He did not know how to spend his money. So he spent it for foolish things. Soon his money was gone. Now, that he had no money, he had no friends. He became hungry and ragged. He had to find work and it was very poor work at that. He began to think of the comforts that he had left at home. He decided to quit his present job and live a different life. He had been disappointed. He went back to his father, and asked for forgiveness. He only asked to become one of his Father's servants. He was ashamed to ask for more. But his father was so glad to see him and so willing to forgive him, that he made a big feast in his honor. The son was glad that his father had been so kind, and had forgiven him; and

he was happy once more in his loving father's house."

(c) An Opportunity should be given for pupils to share in the lesson presentation.

(d) Testing results:

True—False Test

Underscore the word "True" if the statement is true; and "False" if the statement is false.

1. Jesus wanted every one to know how kind and loving God was—True—False.

2. The younger son was driven away from home by his father.—True—False.

3. The younger son went to the city and carefully spent his money and became very rich—True—False.

4. When the younger son returned home his father gladly received him.—True—False.

V. Suggestive Applications:

1. A study of the meaning of fatherhood.

2. A desire to know more about Jesus' teaching concerning God.

3. A Clear knowledge of Christian worship.

4. A desire to practice worship, and to tell others about the goodness of God.

VI. *The Assignment:* The teacher should take care in so assigning the next lesson "Why do we Pray?" that it will be interesting to the pupils and will lead them into fruitful study.

VII. Worship Services:

Theme: Honoring our Father.

Prelude: Back to My Father and Home.

Verse in Unison: If a son shall ask bread of any of you that is a father will he give him a stone? or if he ask a fish, will he give him a serpent?

Hymn: I Was A Wandering Sheep.

Devotional Reading:

Leader: But I say unto you which hear.
Love your enemies, do good to them which
hate you.

School: Bless them that curse you, and
pray for them which despitefully use you.

Leader: And unto him that smiteth thee
on the one cheek offer also the other.

All: And him that taketh away thy cloak
forbid not to take thy coat also.

Prayer: By teacher or pupil.

Devotional Message: By leader.

Consecration Song: Take My Life and Let
It Be.

CHAPTER VIII

WHAT METHODS OF TEACHING SHOULD BE USED?

The momentous hour for the purposeful teacher is when he comes to the class-room with his listening-learners before him. His opportunity for creative activity is before him. He is anxious to get results. What method will he employ? What will he do? What part will his pupils share in this momentous hour? The answer to these questions can not be categorical. There is no BEST method that may be used at all times and for all pupils. Therefore, our inquiry, as set forth in the two following chapters, will be concerning some methods that have been successfully used over a wide area, all of which are subject to change and adaption when the situation demands it. The best method to be used is the one that will best succeed in a given situation. It is, therefore, up to the creative ability of the teacher to discover and employ the best methods to be used under whatever given situations he finds his respective groups of learners. To aid the teacher in his creative efforts, to make it possible for him to have at his command some tested methods, we offer the following suggested methods of teaching.

THE STORY TELLING METHOD

The story telling method is direct teaching and is by no means new. Long before the earliest tales were

carved in stone or "scrolled" on papyrus, men were telling of the deeds of the gods, the heroes, and the great warriors, both in prose and poetry. These stories often moved the hearers to bitter tears, to noble thoughts, and to unprecedented victories.

To no less purpose is present day story telling. The teacher, who becomes the master of his story, will not only be able to move his hearers, but will be able to convey facts of science, of progress; and can do this without his pupils feeling that the total objective is to learn a prescribed lesson. Story telling, in the curriculum of Christian Education, is aptly designed to stir the imaginations, to excite the emotions of love, to create joyous delights, to develop desirable appreciations, to fix choices, and to enlarge the mental horizon so that the pupil will discover for himself approved experiences for guidance and will acquire self-conditioned control in vital religious living.

In so far as Sunday School teachers are concerned, they will not always be called upon to create stories, and yet they may do so if they desire. But they will be expected to "recreate" the stories that shall come to them in the current issues of their Church School literature or in other publications. In any event, they are to carefully observe the following suggestions:

Appreciate The Given Story. Unless the teacher himself can enter fully into the story that is before him, it is certain that he cannot fully impart it to the pupils. If he cannot really enjoy it, he cannot make the pupils enjoy it. The teacher must not be merely an actor, for the listeners will readily observe it. The teacher must be more than an actor. He must be the "recreator" of the story so that it becomes his own story,—carrying the freshness of his own personality.

Know The Story. To do this the teacher must know, thoroughly, the story. He must know its details in such a way as to make the characters live in the learner's mind and experiences. These characters must not make awkward steps—turn to the left when they should turn to the right. They must not retrace their steps, but must move forward, once started. There must be no hesitancies, no stammerings, no reaching for words and phrases, and no doubt as to what is coming next. The story must start and move forward to its definite conclusion. Just as an architect sees his complete building before a single brick or a piece of lumber has been placed on the site for the new building, just so the teacher must be able to see the end as he begins his story.

Be in The Mood of The Story. It would be no less than tragic for one to tell a story of pathos with a bright smiling face, or to tell a story of joy with gloom and sorrow written all over one's face.

The teller of the story must know the spirit of the story and must himself become thoroughly inoculated with that spirit. He must be in the mood of the story, or its purpose and intent will go far amiss. His voice, his facial expressions, his mode of presentation must tell the same story that his articulated words convey.

Have An Adequate Background of The Story. No artist can paint his picture without a background. A silhouette never tells the whole truth. The background of the story may never enter into the presentation of the story, but the teacher must know that background. The teacher must see more than he says, or his story will appear bare and naked. He must lead the pupils to feel that the "half is not yet told." For example:

To tell the story of Daniel refusing to eat the rich food of the King of Babylon, the teacher must know something of Daniel's early training, the custom of his people, the traditions of the people of his new home, the significance of the King's orders, and all the facts that go to make up the background and setting of the story. Therefore, the teacher must be rich in his knowledge of the story and of all that make the story worthwhile. He must read! read! read!

Be Natural in Presenting The Story. In presenting the stories at the class-hour, some of the teachers may be inclined to precede the story with an introduction or word of explanation. In this event the teacher should take care lest he be too lengthy and too complete. Say just enough to arouse interest.—Just a phrase will often suffice. Such as, "Would you like to hear the story of David?" etc.

The teacher should not be given to using high sounding phrases. Speak simply and directly to the point. He must not tell all he knows about the various characters of the story. Give place for the pupils' creative imagination to have a place in the story. Gestures and facial expressions must not be overdrawn, if given at all. In fact, there should be no attempt at gestures. Only such gestures as will naturally and spontaneously present themselves should be used.

In the classroom a conversational tone is preferred. Let the teacher remember that he does not have to yell at the pupils, nor speak in a straining voice. The learners should be gathered about the teacher in a semi-circle, if possible. The teacher should be comfortably seated or standing, as the situation demands, facing the pupils. Speak with poise. Do not rush the

story through. It would be better to abridge the story than rush it. Yet the story must move forward as the characters themselves suggest. The ding-dong of a bell will not move as fast as the rapid fire of an automatic gun. The tramp, tramp of a slowly moving army will not have the same brevity as the pit-a-pat of little Johnny, rushing across the room to catch Fido's tail. Let the story itself set the time for its conclusion, but let its conclusion conclude effectively.

Reconstructing The Story. The teacher may wisely guide the learners in reconstructing the story. This may be easily done by raising questions that set forth the logical arrangements and the sequences of the incidents of the story, so as to give the structure of the story. Take the story of the "Prodigal" for example: What did the younger son ask of his father? Where did he go? How did he use his money? What happened in that country when he had spent all he had? What was his new job? What did he decide to do? How did his father receive him? How did his elder brother receive him? What was the attitude of the father toward his sons? etc.

Dramatizing The Story. The teacher, at the conclusion of the story, may dramatize it. For example; take the story of the Master, "The Prodigal" in *Luke* 15: 11-32.

1. Select the characters.
 - a. The Father.
 - b. The two sons, the elder and younger.
 - c. His associates in the foreign land.
 - d. A citizen of the far country who had plenty.
 - e. Servants.

2. Prepare the setting and scenes.
 - a. A Jewish home—(Before leaving.)
 - b. A strange country—Places of luxury.
 - c. A swine sty.
 - d. Home scene—(on returning).
3. The structure of the story.
 - a. The introduction—"A certain man had two sons."
 - b. The body of the story—which includes the succession of events leading up to the climax.
 - c. The conclusion—which should be brief yet forceful and aptly given. The story gives its own moral. Only such stories should be dramatized as the pupil can actively enter into.

Advantages of The Story Method. The Master made frequent use of the story method. It is often said that the story method is chiefly used in teaching children, but it is also an effective method for teaching adults. The chief learners of the Master, we will remember, were adults. The rules that govern the selection of other materials equally apply to the selection of story materials—must be adaptable to the age-groups, must be real and true to life, livable.

1. The story stimulates interest, appeals to the imagination of the learners, and concretizes the truth of the message—it offers the learners living characters, with whom they naturally live in the story—creates a desire to re-live the story. Therefore, no application is needed. No comment is necessary; such as "Did you get the meaning?" etc. Such stories should never be used.

2. The well-planned story is easily told and easily remembered. It becomes a real life situation for

the learners, wherein all the elements of a life situation are eminent—interest, readiness, pleasure, and the spirit of and desire for fellowship. The learners live with the characters, and children become the characters—they weep with them, rejoice with them, and act with them.

3. The story makes learning easy, especially for children, whose concepts are less developed and whose general knowledge is limited. Definitions of words and explanations of terms are not needed. And yet the story offers fine opportunities for teaching new phrases, constructions of sentences, customs, etiquette, etc.

The Disadvantages of The Story Method. No method of teaching is without its disadvantages, yet they are not so very numerous with the story method. The tendency is to make the pupils expect only the pleasant tasks in learning—listening to a well planned and a well told story. The learners must also have an opportunity to study, gather facts, and analyze for themselves if they are to grow, make progress, and develop the creative faculties. The teacher must not over-use this method at the expense of other valuable methods of teaching, just because they and their pupils like it. Even though this method can be widely used to great advantage, yet it can easily be abused by over-use.

THE LECTURE METHOD

The Lecture Method has been used to great advantage, especially for older young people and adults. The lecture method is also direct teaching—it is telling. It naturally becomes a part of all the methods

of teaching, especially since accumulated experiences and knowledge content must be transferred. Spoken words have power, especially when they fall on the ears of those who have willing hearts and are laden with vitalizing content and guidance. "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man." How often do we read, "and Jesus spoke unto them saying," and then He preceded as He did when He gave the Sermon on the Mount, a message of hope, consolation, comfort, and spiritual motivation.

The Lecture Method should make use of the various figures of speech to stimulate mental activity and create a desire for learning. Jesus frequently made use of the parables, that he might fix weighty truths in the minds of his learners. "He spoke many things in parables unto them." The parable of the sower, the parable of the tares, the parable of the hidden treasure, the parable of the vineyard, the parable of the Good Samaritan, the parable of the fig tree, the parable of the prodigal son, the parable of the unjust steward, and the parable of the Kingdom of Heaven are some of the most extant lessons of his teaching that have moved the people of all ages and groups to live more nobly. He made use of the metaphor as "Ye are the salt of the earth." "I am the vine, ye are the branches"; allegory, such as is represented by the vine and the branches; simile, as "Trees shall skip like lambs" and "The ungodly are not so: but are like the chaff which the wind driveth away." The lecturer-teacher, following the approved methods of the Ideal Teacher, may well make use of these various figures of speech. Jesus made men see with their own eyes and hear with their own ears as he talked to them; see

and hear beyond mere words and phrases—perceive and understand.

Jesus, the Master Teacher, was ever alert to make use of concrete and verbal illustrations in making truth vivid. The competent teachers, in their lecture methods, may frequently make use of such illustrations. The blackboard may be used for drawings; pictures, both still and moving, may be aptly used; models, maps, and miniature buildings, such as will give the learners an appreciation of geographical situations, political, religious and historical relations, family ties and conquests are of great worth.

Care must be had, though, in the use of verbal symbols in making truth vivid and interesting. Jesus said, "I am the good shepherd." The shepherd concept was already familiar in His situation. In order to be effective in the use of such methods of making truth vivid and interesting, the symbols must be familiar to the pupils and must be meaningful. The shepherd meant much in that day, and the good shepherd meant even more. The father meant much to the Jewish family, but God the Father meant even more. By the use of such methods the teacher can lead the learners from the known to the unknown, and can make intelligible the most obscure concepts; and can stimulate creative thinking, which inevitably finds express in fruitful living.

Advantages of the Lecture Method. The lecture method has many teaching advantages, yet care should be taken in its wide use.

1. *Learning opportunities:* The lecture method offers learning opportunities for those who have not had school advantages. There are many adults who

have not had school advantages, who lack experience and confidence, and who are timid about taking part in classroom work. These pupils, in many instances, would never attend Sunday School unless given an opportunity to listen to a well-planned lecture. Such a need must be met.

2. *For large groups—Saves time.* The lecture method gives an opportunity for large groups to take advantage of learning under the guidance of accomplished, interesting and helpful teachers. The large Adult Bible Classes have been made possible, due to the use of the lecture method. If one of the objectives of the Church School is to "increase" its enrollment to exceedingly large numbers, especially where there are only a few competent teachers available, then the lecture method will be most desirable.

When it comes to saving time and presenting much subject-matter logically, smoothly, directly and effectively, the lecture method of teaching is of inestimable value. The teacher, using the lecture method, must be adequately prepared and must have his subject-matter well organized—must know his field. As a teacher it would be far better to give his lecture according to an outline and not from a completely prepared manuscript. The latter presentation has a tendency to detract, appearing too fixed and void of the sharing process of learning on the part of the teacher. In many instances the pupils will become weary, unless the subject-matter is exceedingly interesting. The learners will, of necessity, have to give attention with great effort. The lecturer-teacher will have to be ever alert so to interest and stimulate his listeners that there will be mental activity on their part, and that they will HEAR and DO these things, for no learning takes place without activity. When aptly used, the lecture

method stimulates interest and moves the learners to mental and physical activity.

Disadvantages of The Lecture Method. In the light of the definition of learning as "change or growth" through activity or experiences, we will note that the lecture method of teaching is being less and less used by educators, especially for children. Many adult organizations find that it is yet impossible to dispense with this method.

1. *Lack of self-activity for learners.* The lecture method does not offer sufficient opportunity for self-activity, during the class hours for creative thinking and creative effort. The learners, in the main, drift into merely listening and taking in what has already been planned for them. The lecture usually comes in such a rapid-fire-away that no time is given for immediate reflection and immediate response; and it is difficult to retain very much for future reflection and response. The teacher does the talking. The lecture method has a tendency to paralyze the initiative of the most alert learners, if used continuously. The lecture method often fails to stimulate desirable activity—making teaching a process of imparting knowledge rather than sharing experiences, which sharing is the great need in religious teaching.

THE PROBLEM-DISCUSSION METHOD

The Problem-Discussion method of teaching has many advantages, wherein great care is taken in so guiding the discussions that teacher and pupils, as a unit, will not be thrown off the main track by the learn-

ers who often ride pet "hobbies," or who continuously inject irrelevant matter into the discussion. The excessive talkers become barriers to good teaching, for they, being so anxious to learn themselves, do all the talking; and others who are more timid, are not given opportunities for self-expression, which expression is most desirable.

To avoid such distractions the teacher or leader himself must carefully prepare himself for guiding the discussion, not that he is to dominate, but to unify the class. The title, "Problem-Discussion" suggests that the discussion should center about the needs of the learners. These needs may be discovered by holding group or individual conferences of the learners, by use of questionnaires or questions, and by actual contact with pupils in daily living, formal or informal, and by observing the problems with which they are confronted.

Then the teacher or leader, having selected the topic, should know the entire field of that problem, the various tenable "pros" and "cons"; and have at his disposal various illustrations and materials so as to avoid drifting into personal references in the discussion. The discussion should be in the third person, so that there will be perfect freedom on the part of the learners to give their opinions. The teacher must plan his approach, and plan his conclusions to the topic and related topics or the problem under consideration which has been previously selected, even though neither may actually be used.

The Problem-Discussion Method offers great possibilities, in that it permits sharing of experiences, freely, by both teacher and pupils; it offers opportunity for activity and creative thinking. It must be cen-

tered in a definite problem, one that is close to life—interesting and beneficial to the learners.

Guiding The Discussion. Most of the responsibilities for effective teaching, with this method, largely rest with the teacher or leader, who must carefully guide the discussion, where unexpected questions may be asked, and unrelated subject-matter may be injected. The teacher or leader must carefully make use of his wide range of knowledge of related subjects, which he has at his disposal and at the disposal of the class. He must never appear to be so far removed from the pupils as to give them the idea that what the teacher says is the last word, and what they say is of no importance, especially when compared with what the teacher says. The teacher must be a learner with his pupils, and the final conclusions must be the conclusions of both teacher and pupils. If the pupils are wrong in their point of view, they must be "brought around to see," with the teacher, and not forced to conclude with the teacher—neither out of respect nor because of intellectual intimidation. In the event that the pupils do not conclude with the teacher, there should be no cause to be disturbed as long as there are honest convictions evidenced on the part of the learners. In the final, let there be an honest conclusion on the part of all, whether the conclusion be the same or contrasting. But all should be encouraged to share in the discussion, as a unit, to reach the desired conclusions, even though the discussion is prolonged until all facts are in and mooted questions successfully settled.

Centering The Interest of Learners. The most effective way to center the interest of learners is to select a problem that is interesting and beneficial to the group, around which the discussion evolves. Many

ways may be used in selecting the problems. The teacher, knowing the experiences, the needs and interests of his learners, may suggest a problem which grows out of the lesson unit. Or the pupils may suggest the problem themselves. In this event the problem will, at least, be interesting to them, though it may be of little or no interest to the teacher, and not related to the lesson unit. Yet this is not such a grave mistake for a starting point, even though the teacher may be forced to guide the pupils in selecting another problem. The problem should be assigned for further study, and may lead to research, investigation, and social contacts, all of which efforts lead to the enrichment of experiences and personality.

The interest of the learners may be effectively centered by assigning individuals or groups of individuals some phase of the problem to discuss—some light to shed, some facts to reveal or some part to play in its solution. Then they become co-operators in the solution—mutual sharers—so that no one phase of the question will lead to a definite conclusion.

Therefore, the solution must be a shared solution. It must be the conclusion arrived at by the teacher and the various groups or individuals, who have brought in all the needed information and who have discussed the problem in the light of research and approved testimony.

The Use of Questions. Discussions naturally raise many questions that should be answered. Some of the questions that arise may be answered directly and some may call for a lengthy explanation,—such questions as will lead to other questions, which may be answered by the learners, if the teacher pedagogically forms the questions. A Lawyer once came to Jesus and asked

about inheriting eternal life. Jesus asked, "What is the Law?" The Lawyer, in his reply, carefully quoted what was written in the Law. Jesus explained the Law. But he wanted to try Jesus. He asked, "And who is my neighbor?" Jesus told him the parable of the Good Samaritan, which answer made possible the teaching of a great truth and gave opportunity for sending the Lawyer away on a new life project—"Go, and do thou likewise."

We must, first of all, note that the teacher must be skillful in asking questions. Such questions should not be doubtful and double in nature, as: "Whom did John the Baptist introduce to the people; and what did he do the next day?" They should not be leading questions, such as will expect the answer yes or no, without lending impetus to mental activity as: "Was John the Baptist related to Jesus?" They should not be questions that may be answered to some degree of satisfaction in several ways as: "What happened at the river Jordan on the day that Jesus was baptized?" They should not be guessing questions as: "Was it not rare for one like Jesus to ask John to baptize Him?" They should not be such questions as will aid the pupils in answering them by the very nature of the question as: "John the Baptist baptized Jesus, did he not?" But they should be questions as will stimulate thinking and lead to fruitful discussions and desirable conclusions—clear, direct and understandable and definitely related to the lesson unit. Good questions may lead to such research activities as will send the learners on a mission of acquiring desirable information, making contacts, and living religious lives. All questions that are beyond the learners' grasp should be avoided. Sometimes teachers make use of questions as a "Make-

shift" for consuming time. This should never be done. If the teacher has finished the lesson, it is far better to stop than to "stall." Students will soon see that the teacher is "stalling" for time. Then they will lose their confidence in the teacher, making his effectiveness as a creative teacher of no value thereafter.

Answering Questions. A little boy of six once asked his teacher "Who is God's Daddy?" The teacher was so puzzled that he was unable to answer properly. He attempted to reply by saying. "Don't ask so many questions." This inquiry offered an opportunity for the teacher to give the child the right concept of God. No single answer would suffice—a change of the child's concept was needed. No such answer, as given above, should ever be given any honest inquirer. It is better to say to one, when asked a question that cannot be immediately answered: "I do not know, but I will try to find out," than it is to bluntly turn the questioner away. Often the question that seems very simple or foolish to the teacher is of inestimable value to the pupil. Before the teacher risks his answer or refuses to answer, he should try to put himself in the Learner's place and evaluate the person's experiences and thought-world. Then, out of that shared experience, guide the learner in finding an answer to his puzzling questions. Jesus used favorable methods of answering questions. "And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt have eter-

nal life." To use such a method, the teacher must be alert and well informed. The teacher, knowing that it is native for eager learners, especially children, to ask questions in their quest for knowledge, must always be on the alert to take advantage of such favorable learning situations. Yes, must even create such situations as will give rise to learning questions.

Debating. Belonging to the discussion method, though somewhat remote, is debating. Debating has some merits for classroom teaching, but it should be carefully guided, and, in many instances, guarded against. A debatable question usually has two tenable sides. During the class-hour, debating usually takes up too much time; and often the objective is lost in the oratorical fire and smoke, resulting from the clash. To win the debate is not the goal of teaching, but to come to right conclusions. Debates, wisely conducted, may serve as good mental stimuli and may be used for such purposes, only with much care and wise planning and careful directing.

Advantages of the Problem-Discussion Method.

1. In the Problem-Discussion Method the discussion centers around problems that concern the business of living, and insures the interest of the learners and makes learning easy and desirable.
2. The Problem-Discussion Method offers opportunity for pupils to share liberally in the learning activities. The teacher becomes a guide, sharing with the learners in the class activity.
3. The Problem-Discussion Method offers opportunity for teaching tolerance and respect for others, and for the opinions of others.
4. The Problem-Discussion Method gives the pupils opportunity to think creatively, to develop the

art of stating and analyzing problems, to thoroughly investigate the facts involved, and to come to an unprejudiced and unbiased conclusion.

Disadvantages of The Problem-Discussion Method.

1. There is, unless great care is exercised, a great danger of training the pupil to come to the classroom without making any special preparation, hoping to hit upon some general problem, about which he has some general knowledge. The teacher, basing the discussion on general, loosely organized materials, may find his efforts resulting in only a very little good.

2. There is a general tendency to waste too much time in getting only a few facts of approved knowledge over to the learners, when it would be possible for the teacher to state these accepted facts with great ease.

3. Great care must be exercised to prevent the learners from leaving the heart and core of the discussion, and wandering to the surface, the non-essentials. And if the teacher should play too active a part in the discussion, guiding it, he is likely to dominate the thinking too much, hindering creative thinking, and defeating the purpose of the method.

CHAPTER IX

WHAT METHOD OF TEACHING SHOULD BE USED?
(*Continued*)

THE RESEARCH-RECITATION METHOD

The recitation method has been adopted in principle, by the Church Schools from the secular schools, where it is even yet largely and effectively used. The average Church School, though, has not fully adopted all phases of the method. Here we call attention to the real significance of the method by the title here given, "Research-Recitation." Because many of the Church Schools have tried to use this method without the proper assignment by the teacher and the needed study on the part of pupils, it has been largely ineffective. But there is merit in this method, if properly followed, especially for acquiring and transferring knowledge content and facts of information, such as is desirable in almost all phases of religious learning. Through this method the pupils do the talking while the teacher listens. This method serves its greatest advantage when the pupils have done sufficient research or study, so as to know well the subject-matter, and when the teacher adopts the attitude of a sympathetic sharer in the learning process, rather than a critic or an adjudger. There are four steps to be taken in properly using this method. 1. The assignment by the teacher. 2. The research or study by the pupils and teacher. 3. The presentation by the pupils and

the teacher. 4. Co-operative assimilation and evaluation.

The Assignment By The Teacher. When we speak of the assignment by the teacher, we presume that the teacher has already made his own assignment and has done the research or study necessary for this particular lesson that is to be assigned to the pupils. Under all circumstances the teacher must be a learner, and must study before he can adequately make the assignments for his pupils.

This having been done by the teacher, now comes the task of making the assignment of the lesson for the pupils. The success of this method largely depends upon the carefulness and the definiteness with which the assignment is made. In the assignment the pupils should be shown the gateway to the storehouse of knowledge or given the key to the hidden treasures. The pupils should be inspired and the assignment made so clear, so desirable, and so meaningful that the pupils would become interested and highly motivated to make the desired amount of research, or do the study needed. The assignment should cover not only one phase of the lesson, but the entire lesson unit.

The need for and usefulness of the assigned materials must be made clear to the pupils. For most desirable success, the assignment must be within the experiences of the learners, must be attainable by the learners, and the subject-matter must be useful to the learners in their business of daily living.

Research and Study. Too often our pupils come to the classroom, not having studied; and, in many instances, not having seen a Sunday School quarterly or a piece of literature in which the assignment has been made. This does not regularly happen in the secular

schools, where the recitation method is used with its best results. There cannot be much learning of this kind where there is no study or research. In fact the pupils will have nothing to recite unless they study.

We often go into a Sunday School classroom and hear the pupils read a verse and then try to make a recital of what they have read. Such teaching is wasting the time of both teacher and pupil. If the lesson has been properly assigned, if the subject-matter is interesting to the pupils, the pupils will always do the needed study, making possible helpful and effective recitations.

The Recitation. The classroom should be the place where there is noticeable sharing in the learning process by both teacher and pupils. Instead of making this hour an hour of testing the knowledge of the pupils, it should be an hour of sharing, an opportunity for the pupils to fix the facts in their own minds by reciting them in the presence of others, in as much as they have already recited these facts to themselves. The wise teacher will also share in the recitation by presenting some of the supplementary facts he has gained, thus creating a co-operative atmosphere in the class-room. Therefore, it becomes evident that there is opportunity for fruitful co-operation offered by the recitation method, for all the pupils and the teacher, having studied the same assignment, pool their newly acquired knowledge, each supplementing the other.

Co-operative Assimilation and Evaluation: Adequate study having been made and new material and new knowledge content having been presented and shared by the class group, the most significant process should follow—assimilating and evaluating the newly acquired knowledge. Here all acquired facts and new

experiences should be carefully analyzed and compared with known facts, tested knowledge, and past experiences. The essentials of the lesson should be clearly defined, and the use to which these essentials may be put should be definitely determined by the group, both as a whole and as individuals. On closing the recitation period, each pupil should determine for himself, in the light of all discussions, what the lesson means to him; what new concepts he has acquired; ways of interpreting, more adequately, new experiences and of meeting new situations.

Advantages of the Research-Recitation Method.

1. The Research-Recitation Method makes possible research and study of some of the most desirable subject-matter, as will be definitely assigned to and prescribed for the pupils. Many pupils will not study at all unless they have definite assignments made for them, which they can cover step by step until they have acquired an abundance of desirable religious knowledge.

2. The Research-Recitation Method offers sufficient activity, at the class-hour, for the pupils.

3. The Research-Recitation Method trains the pupils to study systematically, to evaluate their materials, to organize their subject-matter, and to present it properly.

4. The Research-Recitation Method gives opportunity to the learner for gaining poise, talking "on one's feet" before groups, and for creative activity in the presence of and in co-operation with others.

Disadvantages of the Research-Recitation Method.

1. Through continued use of the research-recitation method, one drifts toward improperly evalu-

ating materials as they are related to pupils. They become material-interested, the goal of their quest is likely to be acquiring knowledge through research.

2. The Research-Recitation Method is not adaptable to use with the small children; and becomes impracticable where it is impossible to get pupils to study or when assignments cannot be made, probably due to lack of available resources or materials.

PROJECT METHODS OF TEACHING

Much attention is now being given to the project method of teaching. It is not a new method. Jesus used this method frequently in his teaching: "I will make you fishers of men." He sent his disciples forth: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." The seventy were sent out to live the gospel of good news and glad tidings, and to share it with others. He himself became the example or the doer of what he had said. The project method must not be thought of as a "fad" that suddenly comes and suddenly goes. In fact, project learning is the ultimate objective of Christian Education. May we, in this discussion, think of the project methods of learning as attaining the specific objectives in the steps forward toward the desired goal, abundant living. The Kingdom is an unfinished task. We are commissioned to freely and purposefully work together in bringing the Kingdom into a state of progressive completeness.

Teaching by projects is simply guiding the learners in gathering such information as will aid them in meeting their needs to carry to completion any given task, whether it happens to be the building of a miniature temple or the making of a worthwhile life. The project method of procedure, therefore, is nothing more than learning by doing under guidance—gainfully experiencing, and hopefully living.

Even though the project method may make use of all the other methods—Story telling, Problem-Discussion, Question and Answer, Lecturer, Research-Recitation,—which have already been discussed, yet it must also be distinguished from these methods. The project is co-operatively doing something; it requires free, purposeful, self-activity shared with others. It is the method closest to life, and is only a true project when there is given a true life situation where sharing experiences is mutual and natural between teacher and pupils and between pupils and pupils.

The great project is life and living. The use of the project method of teaching is an effort to utilize the native tendencies of the pupils to learn. In life one seeks to do that which he desires, and he does it with great perseverance. When the young man gets ready to “go out in company,” he learns with great zeal that which makes him able to adjust himself to his new life situations. He learns to get along with others.

The project method is aptly adaptable for guiding experiences in the classroom, and for securing purposefully motivated activity; and it creates such interest that the learners will continue the project outside the classroom—in the home, the church, and the community. Therefore, we may observe, that the project method offers excellent opportunities for religious

learning—it is living religious learning—Religion is living.

The true project may be characterized by the following qualities. (1) It offers normal experiences for the learners that are purposefully motivated. It is undertaking to do something that is desirable to the pupils, interesting. (2) It is doing that which is worthy. It must at least be thought worthwhile by the pupils. (3) It requires creative self-activity on the part of the pupils, both physical and mental. (4) It includes social sharing—co-operation in the accomplishment of the enterprise.

Planning The Project. Successful teaching by the project method requires careful planning on the part of the teacher; and at the same time, the teacher becomes a willing learner, a willing sharer with the pupils. The teacher's task is to become the bond that holds the group warmly together until the project has been carried through to completion.

Selecting The Problem or Task. The project method makes possible the expression of ideals and emotional feelings in social activity. Whatever is most needed of the expressional life of the pupils will largely determine the type of project needed. This may be affected by the demands for the acquisition of new knowledge or the development of personality as determined or appraised by the teacher. But the teacher cannot do it all. The pupils must share in selecting the problem, the teacher aptly guiding. The problem must finally become the unanimous choice of all, or else the project is defeated to start with. The pupils will not freely enter into a task in which they are not interested, or which is objectionable to them.

Planning for The Procedure of The Project. The

problem having been selected, next comes getting ready for action. As to what preparations are needed is determined by the type of activity selected, and as to whether it will in the main, involve mental and social activity or physical activity, including materials, etc. If it is building a model miniature school house, then there will be the selection of tools and materials as well as plans and specifications. If it is aiding the poor children of the community, it will be securing money, purchasing food, clothing, etc., for them. If it is dramatization, it will require selecting the characters, the costumes, the scenes, and place of presentation and learning the parts. Of course all of this is a very vital part of the project, and must be done before the project can proceed.

Carrying The Project to Completion. It is very necessary that the project be carried to completion even though it may require several weeks, once started. A job half done is poor teaching.

In this stage of the project, the learners share their experiences, think and act creatively, judge, and evaluate, do research, and all the things necessary to carry out their part of the responsibility or learn to aid others if needed. The teacher should work along with the pupils.

Evaluating Results. Evaluating the results, step by step unto the conclusion, is much needed. Very few projects are carried through to completion in the same way as outlined in the beginning; and very few would be carried out again, after the conclusion is reached just as previously done. For by evaluating the steps taken and the final results the pupils will discover errors made, and will suggest new ways of acting. This is a very significant part of the project.

Then the teacher himself must be slow to evaluate. He may guide, but he must let the pupils make their reactions from observation. The finished task is not to be appraised according to the teacher's estimate, but the pupil's estimate. My little girl of five drew a rabbit. I could not, for the life of me, tell whether it was a rabbit, a dog, or a cow. I could not appraise the final effort according to my judgment, but hers. The co-operative process in finishing the project is a most significant part, yet greatest care should always be exercised in finishing the project with greatest excellency, and this excellency must be graded and evaluated in terms of the learner's ability and aptitudes.

THE HAND-WORK PROJECT

One of the most common ways of teaching by the project method is that of hand-work. This method is particularly adaptable for children. It may be observed that children are very fond of making and tearing up things, yet the things made may be very useless, and the things torn up may be very useful. It may or may not be such things as the teacher might be interested in, but such as they, themselves, are interested in. In hand-work we discover great possibilities for learning. In such activities the learner's naturally evidence all of the requirements of a project except that which is to be supplied by the teacher, who is to guide them in selecting a worthy enterprise, wherein they will eventually experience a consciousness of fellowship with God. We may note that all learners enter wholeheartedly in their selected projects. They may or may not be interested in projects selected for them. They are experiencing real life situations. They are shar-

ing experiences with each other and often with other groups. One activity frequently unfolds itself into another allied activity, reaching out into life and living.

A little girl, for instance, starts out cutting paper dolls, which may be so guided as to unfold into the activity of cutting doll clothes and finally into that of creating styles. The coloring of pictures may be the beginning of a world-famed artist. All we are concerned about here is the selection of such activities as are native for the pupils and as offer excellent opportunities for learning to take place, such learning as may be so guided by the skillful teacher, that life and living become more meaningful. The teacher is not so much concerned about the product as the process and the experiences obtained by the learners. Hand-work may include such work as making posters, coloring pictures, making maps, building block houses and toy houses, making scrap books, etc. For example, the boy who wants to draw maps may be guided in making a map of Palestine, which will lead to a discovery of valuable information concerning the geography of the Holy lands, which is very vital for building desirable appreciations and gaining a thorough understanding of the New Testament and the peoples of the New Testament age. In the same way the wise teachers may guide their learners into fruitful learning through other hand-work projects.

Suggestive Hand-Work Project (for Juniors 9-11) :

- I. Selecting the task.
 - a. Decorating the Classroom.
- II. Preparing for the Project.
 - a. Discovering the classroom needs, etc.
 - b. Selecting the co-operating groups for different phases of the tasks.

- c. Deciding on the color scheme, etc.
- d. Purchasing and acquiring the materials.
- e. Getting the tools to work with, etc.
- III. Procedure of the Project.
 - a. Cleaning the room.
 - b. Making the decorations.
 - c. Putting decorations in place.
 - d. Returning the tools to proper place, etc.
- IV. Evaluating the Project.
 - a. Recalling steps taken in the procedure.
 - b. Noting the harmony of colors, etc.
 - c. Appraising the finished task.
 - d. Suggesting other projects to supplement the one consummated—improving permanently the appearance of the classroom.

DRAMATIZATION PROJECT

The little child in the crib listens very attentively to its mother's "baby-talk" of endearing terms. Not many days later the baby begins to "coo" when mother talks to it. It smiles when mother smiles and frowns or shows discontent when mother frowns. All of this is but the early efforts at dramatization on the part of the child. It is natural for children to imitate, to act the part. How soon do little children learn to make noises like a dog, or as near as they can imitate a dog. You may ask a little child, "How does a dog go?" It will readily respond, "Bow, wow, wow." And it tries to shake its head and bristle up like a dog. How does the cow go? "Moo-o-o-o!" Will come the ready response to the inquiry.

Children will readily play the part of another, not merely by imitation, but by becoming that person, at least in their imaginative experiences, which are real

experiences to them. Competent teachers must take advantage of these learning situations. Dramatization, not professional, but such simple activity as will give opportunity for spontaneous expression, should be offered the learners, especially children. When a play is to be given the pupils should take active part in its staging. In selecting the costumes, they learn about the various customs of the people; in preparing the stage, they are brought into many co-operative activities. They should select the play, under careful guidance, and should help give out the parts. All of this creates interest, intensifies the appreciation, enlarges the experience, and secures satisfaction.

When the child is given a part to play, that child becomes the character, lives its role, thereby making learning real living. This is not wholly true of older youths and adults. See chapter VIII, page 143f for a suggestive dramatization project.

THE WORSHIP PROJECT

Making the worship service a project is getting to the heart and core of worship. So often our worship programs are cut and dried affairs, and are usually too dry for those participating. The worship service, in the average Church School, is, as it were, something thrown in to fill out or it is an effort to appear religious. In only a few instances, in the average Church School, have the worship services been considered a vital part of the learning program. There may be worthy reasons for this. Whatever the cause, there should be no brief held for it. The project method of worship, as here suggested, will eliminate all ill causes:

1. First of all let the worship program be something for all the learners to do together—a sharing.

2. Let the worship program come within the limit of the experiences of the worshippers—be adaptable and interesting.

3. Plan, with the learners if possible, such a worship service as all will desire, so that the project will include free, purposeful activity at the worship hour.

4. Plan for the worship Project: Have needed music, have those taking extra parts well posted, have pictures or other materials well organized, and have location suitable.

5. Aid in carrying project through. The worship services may be in the form of a dramatization, a pantomime, etc. The teacher should lustily enter in the worship services, not to dominate, but to co-operate—carry it through to an uninterrupted completion.

6. The worship atmosphere and attitudes that are created, and the effectual religious activities, will measure or evaluate the project.

THE PROJECT METHOD EXTENDED

We usually think of a method of teaching as largely restricted to the classroom. The foregoing discussion of the project method has been confined to just such teaching. But the value of the project method is that it is basically social and pupil-centered. It is the experience method in action. Even in the classroom it is a real project when real life situations are reproduced, not make-believes, not utopias, but real life situations.

It is the extension of this classroom control of life, that here concerns us—extending the project to life

outside the classroom. The question that immediately arises, is, "How can the teacher control life beyond his area—the classroom?" The answer to this question is the challenge of Christian Education. And here the project method is adaptable and of great value for conditioning the pupils for adequate control of new experiences.

The project should be social and life-centered. Even though the setting may be in the classroom, yet there, life and living must be made real, and must be continuous with life outside the classroom. The project cannot be limited to any prescribed area, but must work itself out to every related area.

Suppose, for example, we decide on a project to give an objective expression to impassioned social love. We may select, as our problem, helping the unfortunate children in the community. The project may begin in the classroom, with a study of how to go about social service? What did the Master teach concerning such work—helping the needy? Then with a survey of the area that needs help most—finding the names and addresses of the needy; getting the things they need most; learning how to sympathize with people who are less fortunate than we; developing new appreciations for life; forming new friendships, and learning from the humble and poor; learning of the responsibility of the government, and an unlimited number of experiences in connection with the project. It extends itself into life and living.

The development of personality, and growth gained through the well guided project, in new ideals, appreciations, and desires will serve to guide the life project in every area of experience. The true project offers

opportunity for learning the art of living, for it is vital living.

Some Disadvantages of The Project Method. Those who are beginning to use the project method should carefully plan their projects and carry them to completion. It takes as much, if not more, preparation and apt guidance for the project process as for any other method of teaching. In fact project teaching makes use of all methods, and requires great skill in properly utilizing these methods in carrying out the task.

1. There is danger in using the project method if the teacher should enter upon the task before visualizing its conclusion—It may miscarry and be damaging to further teaching.

2. The project method takes much time to carry to completion the task presented by its problem, and it requires too many projects to get over the various types of knowledge needed. It is expensive teaching,—expensive in materials, equipment, and time.

CHAPTER X

MEASURING THE SUCCESS OF TEACHING

It is common knowledge that executives of well-run business concerns have a definite system of bookkeeping so as to be able to check the results of their enterprise, to guard against fatal financial catastrophies, and to test the results of their own activities. They go a step further in testing the success of their business by taking a periodic inventory and conducting a complete audit that they may have before them a definite picture of their business, revealing the strength and weakness of the enterprise. A careful checking-up is often made. If there are noticeable failures, they check the methods used and make adjustments. The business that does not get desirable results is discontinued. Methods are only means to an end—success.

The business of teaching, in many respects, is like any other business; the objective is desired results. The desired results of competent Christian teaching are growth in Christian personality and Character—desirable change in conduct—abundant living. The hopeful teacher must frequently test his efforts by measuring his success. He must, first of all measure his own ability to teach, evaluate the methods used in his given situations and measure the results as they will be manifest in the life of his learners and the coming of the Kingdom of Heaven—a God-controlled social order. Without such an evaluation the teacher may find himself continuously teaching with a degree of assurance,

and his learners will be rushing head-long toward social destruction. He may be a fine technician, and completely failing with his approved methods, because he is not getting the desired results. He must "keep books" and make "inventories" and periodic "audits" so as to have ever before him a complete picture of his business of teaching, so that he may know when, where and how to make needed adjustments. He cannot wait for ultimate outcomes, for if final outcomes are undesirable, the cost is too great—The pupil's lives will be wrecked. Therefore the teacher must measure the immediate outcome, and evaluate the *Trends* toward the ultimate objectives—Christian character, Christ-like personality, and Christian controlled conduct.

It was impossible for one to completely measure the success of Jesus' teaching in His day. Yet it was possible to see men *becoming*; to note some definite immediate changes in their lives. It would have been an injustice to Jesus, and probably, would have been fatal to Christianity to have measured the success of the teaching of Jesus by the fullness of the coming of the Kingdom in His day, or even in this day. May we note that Jesus evaluated the *Trends*—"The Kingdom of Heaven is as a mustard seed." It begins small and continues on, and on. It is as "leaven" which is placed in the measure of meal. It must continue until it *Becomes*.

The Success of The Ideal Teacher. For our meditation, just here, we may make a few observations as to the immediate results of the Ideal Teacher. We look among his disciples for these results. (1) They learned social fellowship: Fishermen, tax collectors, publicans, priestly descendents, rich and poor broke down all barriers of social castes and lived together as

one congenial family. Through their mutual contacts they made way for extending the fellowship circle—the twelve, the home-bread-breaking, the seventy, and the five thousand. They developed the fine qualities of tolerance, patience, and good-will. All the disciples were unselfish excepting Judas, who did not learn well the lesson of sharing and all those who came into their fellowship, sought the common interest of all. They carried their knowledge of fellowship and love for one another over into life—even into the organized Apostolic Church, where all pooled their wealth, their resources and their love. (2) Jesus taught his disciples to share their lives with others and to give themselves for the cause of righteousness. This quality was demonstrated in the lives of the Apostles who were willing to die for the Cause of Jesus, their teacher—Peter, Stephen, James and others. What they had learned was so interesting to them and appraised so highly by them that they wanted to share their learning with others. Levi made a great feast for Jesus and invited his friends that they might learn of Him. The disciples were willing witnesses for Him unto the utmost parts of Judea. (3) The disciples made marked progress in their daily living. So marked was the change in their lives that they were soon known as His disciples. They changed their vocations and became followers of Him. It was not a task for them to quit their ways, but a great joy. They immediately followed Him. (4) They had the greatest respect for their teacher. They remembered Him, they were grateful to Him, they were loyal to Him, they sacrificed all to be with Him. (5) They were keenly interested in learning more from Him. They carried through the

learning projects with interest. The more they learned the more they desired to learn.

The results of His creativeness as a teacher was so evidenced in the lives of His learners and in the social order, His immediate Kingdom of Heaven, that the learned Nicodemus sought Him and recognized Him as the "Master Teacher." The multitudes sought Him from far and near.

We can by no means completely measure the ultimate results of the teaching of the Master Teacher, but we can look for a continuum of results in the lives of His disciples and ultimately in the lives of His witnesses from Jerusalem to the utmost parts of the earth, and of all ages; We can observe the continuous coming of the Kingdom of Heaven. His teachings yet live—they are still the light of the world—He yet lives in the hearts of His learners, whose numbers are increasing daily.

Teachers of Christian Religion, today, may look to their learners and to the ever-changing social order for the measure of their success as competent creative teachers. Let the trained teachers wisely observe the immediate outcomes and the *trends* toward permanent and ultimate outcomes.

Self-Measurement Tests. The most signal factor in the teaching business is the teacher himself. The teacher must, first of all, look into the matter of his own fitness. He not only serves as the executive of his teaching business, but he, himself, is a vital part of the business. He is a sharer with his learners. He must *Become*. He must note progress and desirable change or growth in his own personality. He must be tending toward the ultimate goal himself. If he, after measuring his own success, should find that he has not

made the necessary change nor evidenced the desired growth, then he may feel sure that his learners will likely fall far short of the desired goal.

Because he is a learner, a sharer with his pupils; and because he can easily check his own results, he should begin with himself, measure his own progress, his own success. As a guide he may look for the following developments in his own life, to which he may add others as progress is made.

(1) Desirable growth in Christian personality; continuous progress in abundant living.

(2) A continuous development of the following Christian Character traits: Courage, dependability, faith, loyalty to ideals, honesty, humility, obedience, open-mindedness, self-respect, self-control, poise, reverence, purity, purposefulness, forgiving disposition, tolerance, penitence, love, happiness, frankness, sympathy, congeniality, co-operativeness, creativity, spirituality, God and Christ consciousness, and the like.

(3) An increasing knowledge and understanding of the various methods of teaching; and renewed skill in their use.

(4) An increasing love for pupils and adequate knowledge of how his pupils learn; and an increasing desire to discover and meet the specific needs of the learners.

Objective Tests of Learners. The teacher cannot see the seed planted in the hearts of the learners until the seed take roots and spring up and become living flowers in Christian conduct. The teacher must have a system of measuring results as they show themselves in conduct, in expressed knowledge and expressed ap-

preciations and attitudes. Here we suggest that the teacher turn to the records and to approved educational knowledge content and character tests for guidance in measuring the immediate learning outcomes of his pupils. The following are a few of the measurement tests that may be helpfully used:

The Records. (a) The class and attendance records may be so kept as to show the interest of the learners. The pupils that never desire to miss a class session and the devotional services; and those who always take an active part in the solution of the class problems may be favorably rated; and yet great care must be taken in forming definite conclusions, even in these instances; for sometimes the learners who appear to be most excellent in the classroom conduct, are so because of outside influence or restraint or lack of inner-motivation due to passivity. The pupils must be rated, not in comparison with others, but in comparison with themselves—that is, each is to be rated in accordance with his own natural disposition and his own improvement and progress made. The records should be so kept as to show the “character curves.” Such a record will be of great advantage to the teacher in rating his own success as a creative teacher as evidenced in the life and conduct of his learners.

Approved Educational Tests. (b) There are many approved tests that are used to discover objectively the growth or change in appreciation, motives, ideas and knowledge content. The titles of some of these tests will serve to illustrate their purpose and use: Ethical Judgment Test, Test of Religious Ideas, Attitudes Test, Conduct Tests, Knowledge Tests, Ethical Discrimination Tests, Good Citizenship Tests, Character Growth Tests, The Achievement Tests,

etc. Some of the knowledge content tests, as Multiple-Choice Test, True-False Test, Word Completion Test, Matching Test, etc., are frequently used in lesson courses prepared for children divisions. The teacher should become acquainted with the proper usages of these various tests. The following are a few illustrations of the use of some of these tests, especially adapted to Juniors:

The True False Test

Subject of lesson: How Does God Answer Prayer?

Content of Lesson: Nehemiah's Prayer Answered. Nehemiah 1:4; 2:2-8.

Underscore the word "True" if the statement is true, or "False" if the statement is false.

1. Nehemiah was the king's cup-bearer. True False
2. Nehemiah prayed to God to help him rebuild the walls of Jerusalem. True False
3. The King did not let Nehemiah return to Jerusalem to rebuild the walls. True False
4. Nehemiah did not receive the help of the people in rebuilding the walls. True False
5. Nehemiah rebuilt the Walls of Jerusalem. True False

Completion Test

Subject of lesson: Why Do We Pray?

Content of lesson; Ezra Through Prayer Led The People to Worship God. Ezra 8:15a, 21-23, 31, 32.

And "Lesson Story" as may be given in pupils quarterly. "God Answers Prayer."

Write the correct words in the blank spaces of the following sentences:

1. In today's lesson story we learned that the children of Israel lived in _____ before the army took them to _____ after destroying their homes and their churches.
2. They did not want to leave their _____ and their _____
3. The people built a _____ where they could worship, and called it the _____
4. Ezra took the people back to _____ where they could _____ in the temple.

Multiple-Choice Test

Subject of Lesson: What Is God Like?

Content of lesson: Shows How God Cares For His People. Story "God cared for the children of Israel in the Wilderness"—Exodus 16th chapter.

Check the word or group of words that correctly complete the following sentences:

1. After the children of Israel had come out of Egypt they stopped to rest at, (a) Bethel, (b) Elim, (c) Jericho, (d) Jerusalem.
2. When they came into the Wilderness it was not very long before they (a) thanked God, (b) praised Moses and Aaron, (c) complained against Moses and Aaron.
3. God told Moses that He would (a) let the children of Israel starve in the Wilderness, (b) cause them to return to Egypt, (c) send them food to eat and care for them.
4. The children of Israel (a) were right in complain-

ing (b) should have praised God and been grateful to Moses.

Life and Living, True Measure. The realization of Christlike personalities, Christian controlled experiences, and a divine social order—The abundant life—The Kingdom of Heaven are the true measurements of creative Christian teaching—the realization of Christian learning—triumphant living.

Therefore, the teacher must turn to life itself for a true measurement of his success. There his learners are to accept the Master's way of life that they may be above the average—Christ-like in all relationships,—in business relations, in community activities, in friendly circles, in family circles, in church and school life, in inter-racial relations, in political activities, and in all social contacts. This will always lead to a progressive development of a better society out of which will come forth the divine social order, or the Democracy of God.

Christian Living in The Home: (a) The home is the spring from which the pure stream of life may flow, or from which tragedies may come; and religious teaching that fails to register in guarding the home-life loses its greatest opportunity for development and allows poison to be embedded where it will soon blight the hopes and aspirations of the human race. In this modern age of "altar-less homes," Christian teaching is called upon to make new friends for the homes, and to replace the broken altars or provide in their stead a worthy enterprise. There must be a new emphasis on the sacredness of the home, matrimony; and there must be a new consecration of home makers.

When we pray, "Thy kingdom come," we cannot expect to sit down and wait for its coming, nor can we

pass a few laws and expect it to come from the outside, but we must see that it comes through our own personal sacrifices, services and consecrated efforts. And it will not come into the community, where law-control is the common practice, before it comes in the unit of society, the home, where personality and ideals are the controlling influences; where love and tender affection abound; where human ties are strong and common interests prevail. Just as the wise proverb says that charity begins at home, so we might well say that the New Kingdom begins at the home and continuously extends itself to every area of life and living. From the Christian home will come such personalities as will bring peace, good-will, and better social living in the community, nation and the world. Herein teachers will be able to properly evaluate and estimate the success of their teaching—Here they can most easily note desirable trends and outcomes.

Christian Living In The Community. (b) The creative teacher must also look for results of his teaching beyond the home. The community offers an unrestricted opportunity for Christian living where the areas of human experiences are varied and general, and where many unfavorable influences prevail. Here one's Christian conditioning is tested and is responsible for determining the control of his experiences—the objective of creative teaching. Here Christian living becomes, in a real sense, social living through which real happiness, noble ideals, dynamic personalities and real satisfaction can be realized.

Effective Christian Teaching, ultimately, will be realized in the living examples and the accepted ideals of the people of the community. "The Kingdom of Heaven is like unto leaven which a woman took and

hid in three measures of meal, till the whole was leavened." The objective of Christian living is to project, in a vital way, the principles and teachings, and the ideals of Jesus into the entire community until the entire community is Christian—its enterprises and its people. It is not enough for the individual to feel his responsibility to God, but he must be his "brother's keeper."

Christian Living Extended: (c) "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the utmost part of the earth." The out-reach of the teaching church is the evangelization of the world, beginning at home and continuing unto the utmost part of the world. Both teachers and learners must become His effectual witnesses wherever they may be found, at home and abroad. Not only must they be witnesses for Jesus in the situations in which they find themselves, but they must become world-minded in their religious outlook. They must transfer their interest to others and support that interest by giving of their time and talents—send others to witness for Christ in all the world. The presence of the Holy Spirit must be evidenced in the life and courageous living of teachers and learners. They must be found hopefully fellowshiping and working with God in building new persons, a new home, a new community, a new nation, and a new world, "for the blood of Jesus will cleanse us of all sins," even though the sins be political corruption, national bigotry, racial friction, materialism, immorality, or spiritual decay. In this venture there will not be such a demand for new laws as there will be a need for Christian living, witnessing for Jesus, clothed with truth

and righteousness. Men will not need to be forced to come to the Light of the Lord, finding themselves in darkness, but will constrain themselves to seek His justice, His truth and His power in the business of living. Competent teaching and fruitful learning will be mutually evidenced by a continuous, contagious witnessing for Christ, a process whereby all men can learn and find the true way of life. May we, as teachers, look for the true measure and evaluation of our teaching in the growth and development both of ourselves and of our learners—attaining the abundant life in daily living, which life we will share hopefully with others to the limit of our out-reach. And may we look to the ever-widening of the borders of the teaching Christian church, and the Christian home circle, until their influences reach the utmost part of the world, ever bringing into completeness the progressive Kingdom of Heaven—the unfinished task.

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